

# THE CRITICAL REVIEW.

For the Month of September, 1777.

*Biographia Literaria ; or a Biographical History of Literature : containing the Lives of English, Scottish, and Irish Authors, from the Dawn of Letters in these Kingdoms to the present Time, chronologically and classically arranged. By John Berkenhout, M. D. Vol. I. 4to. 18s. boards. Doddsley.*

**A** Work formed upon the plan, which this writer has adopted, has been hitherto a desideratum in English literature \*. We have a considerable number of biographical

\* The lives of eminent men in Great Britain and Ireland have been written by several authors. The following are the principal books, which have appeared on this subject. *Commentarii de Scriptoribus Britannicis*, à Joh. Leland, 2 vols. 8vo. 1709.—*Scriptorum illustrium majoris Brytanniæ Catalogus*, à Joh. Baleo. fol. 1557.—*Relationes historice de illustribus Angliæ Scriptoribus*, à Joh. Pitseo, 4to. 1619.—*Historia Ecclesiastica Gentis Scotorum*, à Tho. Dempster, 4to. 1627.—*De Scriptoribus Hiberniæ* à Jac. Waræo, 4to. 1639.—*Abel Redivivus*, by Tho. Fuller, D. D. 8vo. 1651.—*The Worthies of England*, by the same, fol. 1662.—*Theatrum Poetarum*, by Ed. Philips, 1675.—*Lives of English Poets*, by Winstanley, 1687.—*Scriptorum Ecclesiasticorum Historia literaria*, 2 vols. fol. 1688, 1740.—*Athenæ Oxonienses*, by Anth. Wood, 2 vols. fol. 1691, 1721.—*Lives of Dramatic Poets*, by Ger. Langbaine, 1691.—*Historical Library*, by bishop Nicolson, fol. 1696, 1714, &c.—*Lives and Characters of English dramatic Poets*, by G. Jacobs, 8vo. 1719.—*Bibliotheca Britannico-Hibernica*, by bishop Tanner, fol. 1748.—*Biographia Britannica*, 7 vols, 1747—1766.—*Memoirs of several Ladies of Great Britain*, by G. Ballard, 4to. 1753.—*Lives of the Poets*, by Theoph. Cibber, 5 vols. 12mo, 1753.—*Catalogue of royal and noble Authors*, by H. Walpole, Esq. 2 vols. 12mo. 1759.—*Biographical Dictionary*, 12 vols. 8vo. 1761.—*Bibliotheca Biographica*, by Floyd, 3 vols. 8vo. 1760.—*Companion to the Playhouse*, 2 vols. 12mo. 1764.—*Biographical History of England*, by J. Granger, 4 vols. 4to. 1769.

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*Dictionaries*; but the lives of those eminent men, which compose these publications, are thrown into alphabetical order; and therefore, however accurate, however satisfactory they may be in other respects, they are not calculated to give the reader any idea of the rise and progress of the sciences, or of the state of learning at any particular period. This advantage is only to be derived from a biographical history, exhibiting the lives of men in a chronological series. In a work of this nature we may see at one glance how great geniuses have risen up in this kingdom, what authors have been contemporaries, in what ages the country has been enveloped in ignorance and barbarism, and in what centuries it has been illuminated by a constellation of illustrious writers.

Bale, Pits, Cave, and some others, have pursued this plan. Cave, who is infinitely superior to his predecessors in every respect, has ranged his authors with great accuracy, according to the time in which they flourished; and at the beginning of every century has given what he calls the *conspectus sæculi*; that is, a summary view of the errors, heresies, controversies, persecutions, councils, and other memorable occurrences of the age. But Cave's history is written in Latin, and on that account not adapted to the use of the English reader. Though it comprehends the Christian writers of almost all nations, it is confined to those, who have written on theological subjects, or ecclesiastical affairs; and therefore can neither be considered as the history of literature in general, nor as the history of English literature in particular.

Dr. Berkenhout has ranged his authors in chronological order; but, at the same time, has divided them into classes, or considered them under various denominations, as, historians and antiquarians, divines, lawyers, physicians, poets, philosophers and mathematicians, grammarians, politicians, travellers, or miscellaneous writers; and has therefore given us ten different arrangements. This division is sometimes arbitrary and capricious; for frequently the same author has been a politician and a poet, a traveller and an historian, or a philosopher and a divine, and if he is placed in one of these classes, he must necessarily be separated from his brethren in every other. In this work king Alfred is classed among the lawyers, sir Philip Sidney and Buchanan among the poets, sir Henry Savile among the philosophers, queen Elizabeth, and sir Walter Raleigh in the catalogue of miscellaneous writers, sir Thomas More, king Henry VIII. and his queen, Catharine Parr, in the list of divines. As these and many other writers may be considered under different characters, it would perhaps have been better, if they had been all placed in one general series.

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In the preface to this work the author gives some account of preceding biographers, and a general view of the rise and progress of literature in these kingdoms.

In his account of Dr. Cave \*, he very justly observes, that 'pious credulity is not a recommendatory qualification in an historian.'—He adds, 'an historian ought to be of no religion.—By an historian of no religion, I mean, says he, a writer possessed of that degree of capacity, which sees, and feels, and allows full weight to the recollection, that his being born in this or that community is matter of mere accident; and that supposing him a Papist, the arguments, which now convince him of the truth of his own religion, would have been equally conclusive, though he had been born a Quaker or a Jew.'

This explanation is more obscure than the proposition it is intended to illustrate. For the author, in order to shew what he means by saying, an historian should be of *no* religion, supposes him to be a Papist, which is a contradiction in terms.—Popery is either a false religion, or it is a true one. If it is false, it is absurd to suppose, that either a sensible historian, a Quaker, or a Jew, can be convinced of its truth, without forfeiting all pretensions to reason and judgment. If, on the contrary, popery is true, if he is a reasonable man, as the argument supposes, he must adhere to truth and reason, that is, he must be a Papist; and consequently he cannot be a man of no religion.—If this impartial historian looks upon all religions with equal indifference, he must either suppose, that there is no true religion in the world; or he must confess, that he cannot distinguish truth from falshood. In the first case, he must oppose the clearest and most incontestible demonstration, and maintain, that Christianity is an imposture. In the latter case, which supposes him incapable of discriminating truth from falshood, he must be a very incompetent historian.—We therefore cannot possibly subscribe to this writer's maxim, which requires, that an historian should be of *no* religion. If he only means, that an historian should not be a bigot, we agree with him, though he has expressed himself carelessly; for religion and bigotry are very different things.

In the latter part of the preface, the author gives us a summary view of the rise and progress of literature in these kingdoms.

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\* The author calls him Mr. Cave. The date of Pitt's book is 1519, instead of 1619. The latter, and perhaps the former, is a typographical error.

This work commences with the life of Gildas, the historian, surnamed the Wise, and by some writers, Badonicus. Our author affirms, that this Gildas was a different person from Gildas Albanus, and censures Leland for confounding them; that is, for supposing there was but one historian of this name.

According to Bale's account, Gildas Albanus was of royal extraction; he went to France for the sake of learning the French language; when he returned, he brought with him a collection of books of sound and orthodox divinity; for he was alarmed at the heresy of Pelagius. Pupils came to him from every quarter. He led the life of a hermit, pathetically forewarned his countrymen of their impending calamities, and earnestly admonished the clergy and people to repent of their immoralities. He published a book *De primis Habitatoribus Insulæ*, Of the first Inhabitants of this Island, a History of the British Kings, and other pieces. He died in 512, in an island near the mouth of the Severn, where he had lived for some time; and was buried at Glastenbury.

Gildas Badonicus, says the same writer, was a monk of Bangor, and a celebrated preacher of the gospel, who warmly and incessantly remonstrated against the vices of the princes, the clergy, and the people of his time. He wrote a history of the destruction of Britain by the Saxons, and other pieces, about the year 580, and died at Bangor at the age of 90.

This is the substance of what Bale says of these two writers. But there seems to be such a striking resemblance, with respect to their characters, writings, and other circumstances, that we are persuaded, there was never more than one historian of this name.

The principal writer in favour of our author's opinion is archbishop Usher, who chiefly founds his hypothesis on some passages in the legendary Life of Gildas Albanus, supposed to have been written by Caradoc of Lhancarvan, about the middle of the twelfth century. Yet Caradoc calls him repeatedly Gildas Sapiens\*, which was a title peculiarly applied to Gildas Badonicus. The anonymous author of the life of Gildas, published by John à Bosco, acknowledges but one historian of this name. Vossius says: '*Comitum illud de duobus Gildis planè explodi meretur.*' This fiction of the two Gildas's ought to be exploded. Bishop Nicolson thinks, 'it does not appear,

\* Comitante clero et Gilda Sapiente. Caradoc. Lancarvan. in *Vita Gildæ*, cap. xxii. Audito adventu Gildæ Sapientis. Ibid. cap. xii. Usseri *Antiq.* p. 470, 678.

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that there was ever more than one,' notwithstanding what some writers have said to the contrary. Dr. Gale, the editor of Gildas's history, asserts, that Albanus, Badonicus, and Sapiens, were only different titles belonging to one man\*. And Stillingfleet thus expresses his opinion more fully: 'whoever will compare the Life published by John à Bosco with the other by Caradoc, will find, that they were designed for the same person: and therefore Leland, with far more judgment, mentions only one Gildas; while Bale and Pits make more. But it was their vanity to multiply authors as well as books. Orig. Brit. cap. iv. p. 209.

The following passage in our author's Life of Gildas claims some consideration.—'Leland says, 'Gildas was born in Wales, in the memorable year, in which Aurelius Ambrosius, king of the Britons, defeated the Saxons on the mountain of Bath.'—Consequently he was born in the year 511.'

In a note subjoined to this passage, Dr. Berkenhout adds:

'This battle was not fought by Ambrosius, but by Arthur, who succeeded him as king of the Britons. Ambrosius was killed in a battle with the Saxons in the year 508. This mistake of Leland's is the more extraordinary, as he pretends to write on the authority of Gildas himself, who probably knew in what reign he was born. But the truth of the matter is, Gildas says not a word of Ambrosius. These are his words. 'Ex eo tempore nunc cives, nunc hostes vincebant, usque annum obsessionis Badonici montis novissimæque fermæ de furciferis non minimæ stragis, quique quadragesimus quartus, ut novi, orditur annus, mense jam uno emenso, qui et meæ nativitatis est.' Now, in the opinion of our most authentic historians, the Saxons landed in Britain in the year 449: ergo Gildas was born in 493.—According to our best historians this battle was fought in 511. Vide Rapin, p. 37.'

Upon this passage we shall take the liberty to make two or three remarks.

1. Leland, as our author observes, is most probably mistaken, with respect to Ambrosius. For that prince, according to Matthew of Westminster, was poisoned in 497.

2. Dr. Berkenhout supposes, that Arthur succeeded him. But here Geoffrey of Monmouth, Matthew of Westminster, &c. bring in the brother of Ambrosius, Uther Pendragon, and then Arthur, the son of Pendragon, in the year 516, at the age of 15.

3. If Arthur did not succeed his father till the year 516, the battle of Badon-hill could not have happened in his reign: provided it was fought in 511.

\* Gildas historicus, Albanus, Badonicus, Sapiens, tot enim innotuit titulis. XV Scriptores, præf. p. 1.

4. Our biographer tells us, that, 'according to our best historians, it was fought in 511.' Matthew of Westminster places it in 520. And Tyrrell, who is generally very accurate in these matters, affirms, that all the *best* British manuscripts, as well as printed chronicles, relate, that it was fought in the year 520.

5. After the quotation from Gildas our author adds: 'in the opinion of our most authentic historians the Saxons landed in Britain in the year 449: ergo, Gildas was born in 493.'—This conclusion is inconsistent with what he said before. For if 'our best historians' fix the battle of Badon-hill in 511, Gildas was born in 511; ergo, not in 493.

6. Gildas does not say, the battle was fought forty-four years after the coming of the Saxons, though Bede and Vossius understand him in this sense \*; but that the battle was fought forty-three years and one month before the time in which he wrote. And this, he says, he particularly knows, as that event happened in the year of his nativity.—If this be the meaning of the passage †, our author's conclusion is totally groundless.

While we make these cursory observations we must confess, that we only contend for consistency, or, at most, for probability. The British history of Pendragon, Arthur, and other heroes of those times, abounds with fictions; and the historian is obliged at every step to work his way through darkness and confusion. 'In hoc negotio, says Leland, when he enters upon the Life of Gildas, mihi per tenebras etiam crassissimas eluctandum.'

From Gildas Dr. Berkenhout brings down his account of our historians to John Pits, 1560. But though he mentions several obscure writers in this department of literature, he has taken no notice of Nennius, Florence of Worcester, Eadmer, Simeon of Durham, Henry of Huntingdon, William of Newburg, Ralph de Diceto, John Brompton, Roger Hovenden, Matthew of Westminster, Thomas Walsingham, &c. who are as well entitled to a niche in the temple of Fame, as John Harding, Henry Bradshaw, or John Hooker, alias John Vowell, and others, whose works are now consigned to oblivion.

In the class of historians the author has given us the life of Nicholas Harpsfield, and in the list of divines, the life of John Harpsfield. Nicholas, we are told, was born in *London*, educated at *Winchester school*, and then sent to *New College*, Oxford, of which he was admitted *fellow*: so was John. In 1554,

\* Bede, lib. i. cap. 16. Voss. de Hist. Lat. lib. xi. cap. 21.

† Vide Usserii Antiq. cap. 13, sub finem.

both were prebendaries of St. Paul's. In the same year Nicholas was instituted to the living of Layndon in Essex, and in 1558 John possessed the same preferment. Nicholas was archdeacon of Canterbury: John, archdeacon of London; but preached at Canterbury. In 1558, Nicholas was 'one of the seven popish disputants;' and the same year, John was 'one of the disputants on the popish side of the question.' Both were committed to prison: Nicholas was the author of *Historia Anglicana Ecclesiastica*, in the Cott. Lib. Vitel. cap. ix. John wrote, *Ecclesiastica Historia Anglicana*, MS. Cotton. Vitel. 9. Nicholas indeed died in 1583; John in 1578.—Yet if Nicholas and John are not the same, they are as like as the two Sofias in the play.

Affer tells us, that king Alfred, when he was thirty-six years of age, hardly knew a letter of a book \*; that he only began to read when he was thirty-nine; that Gregory's Dialogues, which are said by Bale and others to have been translated by the king, were translated by Werfrith, bishop of Worcester, *imperio regis* †, by the king's order. But he gives us no intimation, that Alfred wrote any book himself. Yet Affers, who was one of his courtiers, would hardly have been silent on this subject, if his majesty had then distinguished himself by his literary productions.—Our biographer however asserts, 'that Alfred was a good grammarian, an excellent rhetorician, an acute philosopher, a judicious historian, a skilful musician, and an able architect;' and accordingly makes him the author of eleven original works ‡, of a translation of Bede's History of England, of *Paulinus Orosius's History of the Pagans* [a history we never before heard of] St. Gregory's Pastoral, &c. This is raising the character of king Alfred above the extravagant encomiums of Bale, who only says, 'ita doctus evasit, ut grammaticus, philosophus, rhetor, historicus, musicus, & poeta non vulgaris haberetur: imo architectus ac geometer perfectissimus.' He might have but a very small share of learning, and yet be accounted an extraordinary scholar in that ignorant age, when, Affers says, 'there were no good readers in the whole kingdom of the West Saxons.' But our author tells us, 'he felt the misery of ignorance, and determined even to rival his contemporary Charlemagne, in the encouragement of literature.'—That he might wish to rival Charlemagne may be true: but

\* Per seipsum aliquid adhuc de libris intelligere non posset: non enim adhuc aliquid legere inceperat. Affers. Ed. 1722, p. 46.

† Matthew of Westminster says—ad petitionem regis. an. 872.

‡ See Critical Review, vol. xxxvi. page 44.

Charlemagne was not his *cotemporary*; for he had been dead near forty years before Alfred was born.

When we turn to the author's account of some of our venerable reformers, who died at the stake, we find him speaking of them in the following terms:

‘Wicliff, though an enthusiast, never reached that pitch of *madness*, which infected his successors in reformation. If he had not chosen rather to soften his opinions than be burnt, there can be no doubt, but he might have attained the *glory of martyrdom*.’

— ‘It may perhaps seem somewhat unjust to tarnish the reputation of these unhappy victims to religion: nevertheless it is very evident, that by a little more flexibility to the necessity of the times, they might, by saving their lives, have rendered more service to the cause, for which they suffered, than by burning at the stake. The influence, which such executions might have upon the multitude is of little effect. The religion of a nation is not determined by the opinions of the multitude. Under Henry VIII, the people, like the prince, were neither Papists nor Protestants; with Edward VI. they were Protestants; with Mary they were Papists: and with Elizabeth they were Protestants again.’ Life of Latimer.

‘It is amazing, that any diversity of opinion, about the meaning of a few words in the same book, should produce such fruitless obstinacy on one part, and diabolical cruelty on the other!’ Life of John Fryth.

‘It is impossible to reflect on these dreadful acts of cruelty without horror and detestation; but one cannot help, at the same time, accusing these martyrs of *folly*, or rather *madness*, in suffering themselves to be burnt alive, rather than fly their country for a time, or *seem* to acquiesce in opinions, which they themselves had strenuously maintained but a few years before. Their martyrdom was of no use to the cause: and they *knew* that queen Mary's successor was a Protestant.’ Life of Ridley.

In favour of these unhappy men it may be considered, that they were not, like some philosophical historians, attached to *no* religion. In their estimation, Christianity was a sacred thing. They did not think themselves at liberty to equivocate with God. They had no place to fly to. They could never suppose, that queen Mary would die at the age of forty-three; and they could not possibly know, that Elizabeth would succeed her.

One of our author's observations on this subject is new and curious.

‘It is impossible, says he, to reflect on those horrid executions, without losing all charity for religious systems, and almost for human

human nature itself. However we are obliged to these pious assassins for having furnished us with a powerful argument in proof of a future life, founded on the justice of God. They have also shewn us, that the existence of devils is not incompatible with the plan of the Creator: for it is impossible for the most luxuriant imagination to conceive a scene in hell more exquisitely infernal, than a bench of ecclesiastics, whether Papists, Lutherans, or Calvinists, condemning to be consumed by fire, a fellow creature for his BELIEF, for which belief it being involuntary, he is not accountable even to God himself.'

On this bold sentence, the last in this quotation, we shall only observe, that our belief or unbelief depends greatly on our temper and inclination. A man is an infidel, with respect to the existence of a Deity, the truth of Christianity, the reality of a future state, &c. not because he cannot believe these points; but because he is obstinate, and will not be convinced by reason. Can an Atheist, or a Deist, have the temerity to say to his Maker, my belief is involuntary, and I am not accountable for my want of faith? Before he can avail himself of such a presumptuous plea, he must be sure, that he has taken every proper method to inform his understanding and discover the truth; which, we believe, no philosopher, who knows himself, will pretend to assert.—We offer these few reflections, not merely in consequence of the author's remark in the foregoing citation, but in answer to the same sentiment, which he has advanced in other places, where he seems to think it ridiculous to suppose, that a man wants virtue, because he wants faith; or that his want of faith is in any degree criminal.

Though these extracts may seem to suggest an unfavourable idea of Dr. Berkenhout's performance, yet we must do the learned author the justice to observe, that it is by no means destitute of merit. The plan is much better calculated to give the reader a view of the gradual progress of literature, than any biographical dictionary. But whether a general series would not have been better, than a variety of *arbitrary* classes, we shall leave our readers to determine. The lives are concise, a consideration of no small importance. The language is clear and manly. The authorities, which are indispensibly necessary in a work of this nature, are placed in the margin; and all miscellaneous remarks are subjoined in the form of notes.

The critical reader may certainly find many faults and inadvertencies in this volume. But he should consider the difficulties attending a work of this extensive kind. The biographer

grapher must have an uncommon share of learning to qualify him for his undertaking; a large collection of books to supply him with materials; an indefatigable industry to carry him through all his tedious and unentertaining researches; an extraordinary sagacity to discover the truth among a thousand fallacies and misrepresentations; at the same time, a lively imagination, and a facility of expression; or, in a word, the art of giving his narrative those embellishments of style, which every reader of taste will naturally expect. In this view of things, Dr. Berkenhout's attempt to bring down his history to the present time, is entitled to our admiration; and we easily overlook those defects,

— quos aut incuria fudit,  
Aut humana parùm cavit natura.

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*A Practical Treatise on Chimneys. Containing full Directions for preventing or removing Smoke in Houses. Illustrated with Copper-plates. 12mo. 3s. Cadell.*

IT is a remark but too true, that philosophers generally exercise their faculties on speculations which seem little calculated for any practical benefit to mankind. Their experiments and observations are frequently calculated for their own amusement, or to raise our wonder and surprize. Thinking it beneath them to apply their observations to practical uses in life, they leave that to be done by the operative artist, who seldom has time and capacity to acquire knowledge sufficient for the purpose.

On this account the laudable endeavours of the ingenious author of this little book, are the more commendable and valuable. Smoky houses are common complaints in every part of the nation; a general grievance; and yet how few know any thing of the causes or remedy of so constant and disagreeable an attendant on domestic life! The speculative philosopher knows how to account for the ascent of smoke, and the motions of fluids, &c. as produced from various causes; but scarcely ever submits to learn the structure of a chimney and the other parts of buildings, so as to enable him to be a competent judge of the subject: while the workman, with little or no knowledge besides that of putting his materials together, generally looks for the cause of smoky houses in a [wrong place.—But our author knows enough of the theory, and he reasons justly; he is well acquainted with  
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the nature, structure, and effects of chimneys and other parts of buildings; he has apparently considered all the causes which produce the inconvenience of smoke in our apartments, and has given ample directions for the prevention and cure of it, in a style plain and intelligible to every person of common sense, illustrated by drawings, which convey the clearest idea and fullest conviction of the reasons he assigns.

He has divided the work into three sections. In the first he treats of smoky houses occasioned by faults in the structure of the chimney itself. And here he takes occasion to give plain directions to operative masons for remedying such faults, and for the construction of new chimneys, so as most effectually to carry off the smoke. In the second section he treats on the inconvenience occasioned by faults in other parts of the building, altogether independent of the structure of the chimney itself. Here he gives good directions and examples of the effects of doors and windows on the draft of chimneys, either to cause or prevent the smoking of apartments, exemplified both in single rooms, and in combinations of them; the effects of the windows and doors considered in various positions, and the wind as blowing in different directions. In the third section he considers smoky houses that are such from a wrong position of the building with regard to external objects. Here the effects of situation are clearly evinced; in general it appears that all confined situations are bad; such as are over-topped by other objects, whether hills, buildings, or trees. He gives rules by which the different classes of smoky houses may be easily distinguished from one another.

He next describes a few anomalous cases, which do not come so immediately under either of the three general causes above mentioned: proposes the remedies with his usual plainness and rationality: and finally lays down plain hints to inexperienced architects, to enable them to distinguish and guard against those circumstances that have a natural tendency to occasion smoke; whether they arise from the position or from the internal division of the house. Among many others, the ill effects of small rooms are very striking, and justly condemned by our author.

We shall extract a few observations from the second section, which, as well as the whole book, may be read with pleasure and profit by the philosopher, the gentleman, and the mechanic.

Of

\* *Of smoky Houses occasioned by Faults in other parts of the Building, altogether independent of the Structure of the Chimney itself.*

\* The first defect I shall take notice of, is too great closeness of the room. Smoke, as shewn above, is impelled up the chimney by the pressure of the air entering at the fire-place, and rising upwards after being rarefied by the heat of the fire; but if fresh air is not admitted into the apartment in sufficient quantities, to supply the consumption by the fire, the room will be quickly exhausted, and the air in it become as light as the external air at the top of the chimney, so that the smoke will as readily be dispersed into the chamber as through the chimney.

\* In this case, if any door or window is opened, so as to admit plenty of free air, the smoke will be quickly dispelled, and the proper circulation established. The same effect will be produced, by making a small hole in some of the sides of the room: but unless this be done with some judgment, it may frequently add to the disease, as it may concur with some of the other causes of smoky houses, to be afterwards mentioned.

\* A better method of remedying this evil would be, to have a small hole made in the wall at the back of the chimney, and immediately underneath it: or a small perforation made in the wall in any other convenient manner; the one end of which should communicate with the external air, and the other communicate with the chamber in any place near the grate, and as low down as possible, through which a constant supply of air would be administered to the fire, without the smallest inconvenience or trouble.

\* If this were practised, doors and windows might with safety be made much closer than usual, and our apartments rendered equally warm and comfortable, with a much smaller quantity of fuel than we use at present. For as the fire, in the ordinary mode of constructing chambers, is kept alive by a constant succession of cold air from the doors, windows, and other crannies of the room, rushing towards the chimney in all directions, the air of the room, which, if not cooled by this means, would be quickly heated to a great degree, is constantly kept cold, in spite of the strong heat of a blazing fire; which, at the same time that it scorches the parts of our body that are most exposed to it, does not warm the parts which are turned from it; and we experience at the same time a burning heat and piercing cold, which is often productive of the most disagreeable effects. But if the fire were supplied with air in the

the manner abovementioned, there would be less air drawn in through the crannies of the room, so that what was within would be soon warmed, and continue long so, even with a small degree of heat.

‘ However improper this might be for people in perfect health, it might surely be of great use for those who are in a weakly habit of body; especially if care were taken to carry off the foul air, by having a small tube leading from the upper part of the room to the top of the house, through which the air that had been rendered noxious by the smoke of candles, or perspiration, would be conveyed away, and a succession of fresh air admitted from the tube near the fire-place to supply that want.

‘ If any one should think of adopting this species of refinement, it is proper he should be warned of the inconveniencies that may attend it, as well as the benefits that may result from it. I shall therefore be excused for pointing these out on this occasion with some degree of precision.

‘ Perhaps nothing contributes so much towards preserving the health of sedentary and recluse persons, as the fires that are usually burnt in our apartments; as they perform the part of a perpetual ventilator, which helps to carry off the foul air, that is continually generating by the breath of the company, and burning of the candles; which would soon be accumulated in such quantities as to become extremely noxious, were it not for the aid that this affords us in cold climates.—On this account open fires, which are much more chearful, are also more conducive to health, than concealed stoves, which are employed in some cold countries.—We ought therefore to adhere to our own old fashion, and not be in too much haste to imitate our frugal neighbours in this particular.

‘ For the same reason I would by no means advise, that the method above described of feeding the fire with fresh air, should be adopted without proper precautions. For should our doors and windows be made very close, and these pipes for admitting air be left open, the fresh air would be so readily admitted by that means, as to keep the air of the room in *equilibrium* with the external atmosphere, so that little or none would be pressed in through the crannies at which it at present enters; and the perpetual ventilation would thus be stopped,—and the foul air be continually retained in the room; which might thus indeed be heated at a much smaller expence, and more equally, than at present, but it would be at the same time less healthful to the inhabitants.

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‘ It would, therefore, by no means be safe to introduce the cool air by this contrivance, without at the same time opening a vent-hole in the top of the room, by which the foul air might be carried out of the apartment. This might be done by means of a small tube opening into the room, either in or near the ceiling; which might either be carried to the top of the building, or be made to communicate with the external air by a small perforation through the wall at the roof of the room, by means of either of which a proper circulation would be established, and the foul air be carried off.

‘ For the fire would no sooner have warmed any particles of air within the room, than these would be greatly expanded, and rise immediately upwards, so as to fill the higher parts of the room with rarefied air;—and as other particles would be successively heated and rarefied in their turn, by their expansive force they would press upon the sides of the apartment in every place, so as to force the lightest particles through the opening left for that purpose in the top of the room, by which means the foulest air would be gradually drawn off, without descending again into the lower regions, to the annoyance of the company.

‘ By attending to these circumstances, it will appear sufficiently obvious, that a room which has such a ventilator within itself in the roof, will be more sweet and wholesome than one in the ordinary fashion.—For although the fire ventilates the under part of the room well enough; yet such particles of air as are rarefied by its action at such a distance from it, as to be buoyed upwards beyond the reach of the chimney, when they once rise above the top of the mantle will be carried directly to the top of the room, where they must remain clogged with the foul vapours; having no outlet through which they can issue forth to the open air.

‘ To cure this evil, a species of ventilator has been lately contrived, by fitting a small circular wheel of metal into one of the upper panes of the highest window;—which is certainly of some utility, unless where it is attended with other inconveniencies, which now require to be pointed out.

‘ If a vent-hole is made in the roof of the room, through which the rarefied air may be readily emitted, it must follow, that as the air within the room is gradually heated, and thus carried off, some cool fresh air must insinuate itself into the room to supply that deficiency, as well as to keep the fire alive: but if there is no vent for the heated air in the room but through the pipe of the chimney, there will be less danger that the smoke will be drawn from it into the apartment, than if there

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be another opening made for carrying off that heated air;—so that any thing of this sort must have a tendency to diminish the draught of the chimney, and may on some occasions produce smoke, where it would not have appeared without it.

‘ Every opening, therefore, of the sort here mentioned, ought to be so contrived, as to admit of being shut or opened at pleasure, so as that a remedy may be at hand for this disease whenever it may become troublesome.—But the wheel-ventilators above alluded to do not admit of this, and are on this account imperfect.

‘ There is no necessity for having that opening very large on any occasion, but it ought to be so formed as to admit of being easily contracted without being wholly shut; which might be best effected by having the mouth of it covered with a sliding shutter, like that on the end of a telescope, which might be closed or opened to any degree at pleasure.

‘ But if this pipe in the upper part of the room will have some tendency *in any case* to produce smoke, it will be rather in greater danger of occasioning this, if the fresh air is admitted to the fire by the pipes above described, than in the ordinary way.—For as the room, as well as the chimney, must in this case be in a great measure supplied with fresh air from these tubes, there would be some danger, that in issuing into the room it might draw some smoke along with it.—This danger, however, it must be acknowledged, is but very small, next to nothing,—as all the fresh air that would flow from these into the room would issue at the under part next the hearth, where there would be no smoke.—What should go once through the grate, could never be drawn from the chimney, unless by extreme imprudence in allowing too great an opening in the roof of the room.

‘ It would be better, however, on all occasions to obviate this inconvenience, small as it is, by the following contrivance, which would render our apartments more sweet, wholesome,—equally warm in every part, and more agreeable upon the whole, than any other.

‘ Let another opening be made in the ceiling of the room, having a communication with a small pipe that should lead from thence either to the outside of the wall, or to any other part of the building that might be judged more convenient; where it should be bent, and conducted downwards, till it reached the ground; where it should be left open, to communicate with the external air.—In this situation the cool external air would be forced in at the lower opening of the  
tube,

tube \*, and made to ascend into the apartment, in proportion to the quantity that escaped towards the higher regions by means of the ventilator.—And as that weighty air would no sooner enter the room than it would tend towards the floor by its own natural gravity, it would gradually mix with the heated air in its descent,—become in some measure warmed by that means, and equally dispersed through the room, so as slowly and imperceptibly to reach the candles and the company in the room, and supply them with a sufficient quantity of fresh and wholesome air, without the inconveniencies to which the company are subjected by the usual way of admitting fresh air. For, if it enters near the floor of the apartment, it is hurried along in a rapid undivided stream towards the fireplace, and striking upon the legs and inferior parts of the body, affects them with a strong sensation of cold. To overcome the effects of this, large fires must be kept; by which other parts of the body are warmed to an extraordinary degree, which is productive of most of those disorders that are pernicious to the young, and often prove fatal to the old, during the winter season, in these cold regions.

‘ Thus might our apartments be kept constantly, and moderately, and equably warm, at a moderate expence, without endangering our health on the one hand, by respiring a confined, stagnant, and putrid air,—or, on the other hand, by subjecting ourselves to such danger of catching colds, consumptions, and rheumatic complaints, by being exposed to such exceedingly unequal degrees of heat and cold, as are

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\* \* Such readers as have been little accustomed to speculations of this sort, will be at a loss to comprehend in what manner two holes, both of them in the roof of the room, and communicating with the air, without any valve, or other contrivance for opening or closing of themselves, should yet answer the two very opposite purposes, one of constantly bringing cool air into the room, without emitting any warm air,—and the other, of as constantly emitting warm and admitting no cool air.

‘ They will please advert, that the one of these tubes communicates with the atmosphere at the bottom of the house, and the other towards the top: —the opening of the one is beneath the level of the room, that of the other above it.—Now as the air is more dense at the surface of the ground than at any height above it, the warm rarefied air will naturally issue at that opening where it meets with least resistance, which must invariably be through that which opens to the external air at the greatest height;—and as the cool air will naturally be pressed into the room by that opening where the air is most weighty, this must invariably be by that which is nearest the surface of the earth.

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unavoidable where our apartments are so open as to admit a ready passage to the external air during the winter season.

The reader will easily perceive, that all that has been here said, has a reference only to those apartments in cold climates and rigorous weather, where fire to warm them becomes necessary.—In warmer regions, or during the summer season, there can be no objection to the wheel ventilator in the window.—It is a simple contrivance, and a safe and effectual mean of preserving the air in our apartments sweet and wholesome at that season.

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*A Code of Gentoo Laws, or Ordinations of the Pundits, from a Persian Translation, made from the Original, written in the Shanscrit Language. 4to. London, 1776.—Printed at the Expence of the East India Company, and not to be purchased.*

THE ingenious gentleman who has obliged the world with this translation of the Gentoo Code of Laws, is Mr. Nathaniel Brassey Halhed, distinguished a few years ago at Christ Church College in Oxford by his classical abilities; which place he quitted for India—exchanging the cool retreats of academic bowers for the heat, and the hurry, and the bustle of Eastern traffic.

If the language of this long work stood in need of any apology, it might perhaps silence criticism to hint the author's distance from the British court, whose sunshine always gives the present colour to the British language—it might possibly suffice to observe the confusion of tongues with which our young author had to struggle—it would surely be sufficient to use his own words, where he says, that 'he finds himself involuntarily held forth to the public as an author, almost as soon as he has commenced to be a man.' But

Haud tali auxilio, nec defensoribus istis  
Tempus eget.

One thing we will notice with regard to the grammar; that the indicative and the conjunctive moods are too frequently confounded throughout; or rather the latter is entirely neglected—a fault of which Johnson in his Dictionary complains; a fault which still universally prevails; and which we should not have marked in this performance, if it were not almost the only imperfection which we can discover in it.

For the *fidelity* of the translation we must leave governor-general Hastings to be answerable; by whose desire it was un-

dertaken, and who speaks of its great fidelity in his letter to the court of directors.

As this curious book is only in private hands, our business must be to give such an account of it, and of Mr. Halhed's learned preface, as, in some measure, to satisfy those of our readers who may perhaps never meet with it. Though we cannot help expressing our hopes that the India Company, after printing a book so handsomely, will make it public in some way which may do them credit; and not give discontented Curiosity an opportunity to charge them with a monopoly of the learning, as well as of the riches, of the East.

This code of laws was translated from the original Hindoo text into the Persian idiom, by eleven pundits or compilers. From Persian it is translated into English, by Mr. Halhed. Prefixed is a glossary of such Shâscrit, Persian, and Bengal words, as occur in the work; which opens with a short Preliminary Discourse, written by the Bramins, 'as well to set forth the motives and uses of the compilation' (to use Mr. Halhed's words), 'as to gratify the honest vanity of every sensible mind, in giving some account of itself and of its labours.' This is a most sublime performance. We shall oblige our readers with it at length; we say *oblige*, because we are persuaded that even this enlightened quarter of the world cannot boast any thing that soars so completely above the narrow, vulgar, sphere of prejudice and priestcraft. The most amiable part of modern philosophy is hardly upon a level with the extensive charity, the comprehensive benevolence, of a few rude, untutored, Hindoo bramins. But let it speak for itself.

'From men of enlightened understandings and sound judgment, who, in their researches after truth, have swept from their hearts the dust of malice and opposition, it is not concealed, that the contrarieties of religion, and diversities of belief, which are causes of envy, and of enmity to the ignorant, are in fact a manifest demonstration of the power of the Supreme Being: for it is evident, that a painter, by sketching a multiplicity of figures, and by arranging a variety of colours, procures a reputation among men; and a gardener, for planting a diversity of shrubs, and for producing a number of different flowers, gains credit and commendation; wherefore it is absurdity and ignorance to view, in an inferior light, Him who created both the painter and the gardener. The truly intelligent well know, that the differences and varieties of created things are a ray of his glorious essence, and that the contrarieties of constitutions are a type of his wonderful attributes; whose complete power formed all creatures of the animal, vegetable, and material world, from the four elements of fire, water, air, and earth, to be an ornament to the magazine of creation; and whose comprehensive benevolence

volence selected man, the center of knowledge, to have the dominion and authority over the rest; and, having bestowed, upon this favourite object, judgment and understanding, gave him supremacy over the corners of the world; and, when he had put into his hand the free control and arbitrary disposal of all affairs, He appointed to each tribe its own faith, and to every sect its own religion; and having introduced a numerous variety of casts, and a multiplicity of different customs, He views in each particular place the mode of worship respectively appointed to it; sometimes He is employed with the attendants upon the mosque, in counting the sacred beads; sometimes he is in the temple, at the adoration of idols; the intimate of the Mussulman, and the friend of the Hindoo; the companion of the Christian, and the confidant of the Jew. Wherefore men of exalted notions, not being bent upon hatred and opposition, but considering the collected body of creatures as an object of the power of the Almighty, by investigating the contrarieties of sect, and the different customs of religion, have stamped to themselves a lasting reputation upon the page of the world; particularly in the extensive empire of Hindostan, which is a most delightful country, and wherein are collected great numbers of Turks, of Persians, of Tartars, of Scythians, of Europeans, of Armenians, of Abyssinians. And whereas this kingdom was the long residence of Hindoos, and was governed by many powerful roys and rajahs, the Gentoo religion became catholic and universal here; but when it was afterwards ravaged, in several parts, by the armies of Mahomedanism, a change of religion took place, and a contrariety of customs arose, and all affairs were transacted, according to the principles of faith in the conquering party, upon which perpetual oppositions were engendered, and continual differences in the decrees of justice; so that in every place the immediate magistrate decided all causes according to his own religion; and the laws of Mahomed were the standard of judgment for the Hindoos. Hence terror and confusion found a way to all the people, and justice was not impartially administered; therefore a thought suggested itself to the governor-general, the honourable Warren Hastings, to investigate the principles of the Gentoo religion, and to explore the customs of the Hindoos, and to procure a translation of them in the Persian language, that they might become universally known by the perspicuity of that idiom, and that a book might be compiled to preclude all such contradictory decrees in future, and that, by a proper attention to each religion, justice might take place impartially, according to the tenets of every sect. Wherefore bramins, learned in the Shaster (whose names are here subjoined) were invited from all parts of the kingdom to Fort-William, in Calcutta, which is the capital of Bengal and Bahar, and the most authentic books, both ancient and modern, were collected, and the original text, delivered in the Hindoo language, was faithfully translated by the interpreters

into the Persian idiom. They began their work in May, 1773, answering to the month Jeyt, 1180 (Bengal style) and finished it by the end of February, 1775, answering to the month Phaùgoon, 1182 (Bengal style).'

The Code is then divided into twenty one chapters, and most of the chapters into sections. Of the chapters the heads are : ' Lending and Borrowing.'— ' The Division of inheritable Property.'— ' Justice.'— ' Trust or Deposit.'— ' Selling a Stranger's Property.'— ' Shares.'— ' Gift.'— ' Servitude.'— ' Wages.'— ' Rent.'— ' Purchase.'— ' Boundaries.'— ' Shares in the Cultivation of Lands.'— ' Cities and Towns.'— ' Scandal.'— ' Assault.'— ' Theft.'— ' Violence.'— ' Adultery.'— ' Women.'— ' Sundry articles.'

The laws, our readers will imagine, are local, peculiar, characteristic—adapted to the nature of the climate, to the genius of the people. Many there are which would find no place in European codes ; as we are not without many which Asiatic legislators would wisely reject. The politician, however, the lawyer, in turning over this work, will find much to gratify curiosity ; not a little to enlarge observation. Mr. Halhed has rendered more real service to his country, to the world in general, by this performance, than ever flowed from all the wealth of all the *nabobs* by whom the country of these poor people has been plundered.

In this Code of Gentoo laws we have searched to no purpose for some passage declaring that, when, after a certain series of years, a nation of white people should come over the great water, bearing in their hands a message from their queen, requesting leave to trade in the country of the Gentoos ; the Gentoos should grant them that leave, should trade with those people—and that it should be lawful for those people, having so gained leave of trade, to begin to rob and plunder their hosts ; to convert their store-houses into fortifications ; their implements of traffic into instruments of war : that the white people should no longer be merchants in the land, but masters, legislators ; that the natives should serve that people, the princes of the land should be in bondage to those strangers whom they received as guests ; and that it should be just and lawful for these white men of trade to go into the country of the Gentoos, and to possess it, and to carry away their wealth over the vast ocean ; to murder their princes for salt, their nobles for beetle-nut—to extirpate the inhabitants for tobacco.

In this whole code no such law appears ; though it might properly have made part of the chapter of *Theft*. It is to be found, however, we suppose, in the more enlightened codes of European

European laws, in the sacred Shaster perhaps of European faith ; and what copper-faced Gentoo shall then presume to murmur !

The Preface to the Code, written by the bramins, is exceedingly curious—It contains the Gentoo account of the creation, and the requisite qualifications of a magistrate.

Our readers would not easily pardon us if we omitted to lay before them the latter part of this preface. Wealth is not the only, nor the most valuable, commodity, which Britain might import from India.

*Account of the Qualities requisite for a Magistrate, and of his Employment.*

• Providence created the magistrate for the guardianship of all. The magistrate must not be considered as a mere man ; even in the case of the magistrate's being a child, he must still be looked upon in the light of the Dewtâh \* ; in truth, the magistrate is the Dewtâh in a human form, born in this world : the magistrate must never be held low and contemptible ; if any person conceives the magistrate to be mean and abject, such person the magistrate destroys, together with all his effects and property ; and to whomsoever the magistrate behaves with respect and kindness, such person's effects and property become extensive ; and against whomsoever he is enraged, that person dies ; and whoever vilifies and abuses the magistrate, sports with his own life.

• Providence created punishment for the preservation of the magistracy ; if the magistrate inflicts punishment according to the Shaster †, his subjects are obedient to his commands ; if he omits to punish according to the Shaster, his kingdom and his property become ruined and desolate.

• For four months the magistrate shall not collect tribute from the subject, but shall give them free agency ; and endeavour, by promoting their satisfaction and content, to cause them to cultivate and improve their lands : during the remaining eight months, he shall collect the settled yearly tribute ; and shall appoint Hircarrahs and spies through his kingdom, to inspect what employment each person pursues, and if tranquillity is preserved ; and when men are guilty of crimes, he shall cause them to be seized ; and, becoming as inexorable as the kingdom of death, shall inflict punishment on them : such good works let the magistrate practise ; and let him address the people in kind and affectionate terms, that they may all be contented and thankful under him ; and let him be so formidable, that his enemy may not be able to come into his presence ; let him also be patient and forbearing, and support the burthens of all his people.

• The magistrate shall cause to be made for himself a round Chât-her, or umbrella, of the feathers of the bird Lut, or of peacock's feathers.

\* God.

† Bible.

\* Whoever is of laudable principles and acute judgment, and of good actions, and of right opinions, and a man of rank, and of courage, and a commender of what is laudable, and with whom the Reyots \* are contented, and who is descended from a father and ancestors, who were counsellors to the magistrate, of such persons the magistrate shall constitute seven or eight counsellors to himself.

\* Whoever has memory to retain what he hears, and who speaks so intelligibly that no doubt of his meaning arises in his audience, and who is a man of good actions, and not of profligate habits, and who keeps in subjection his lust, his anger, his avarice, his folly, his drunkenness, and his pride, and is a man well instructed in science, such person the magistrate shall constitute his Leekhuk or Moonshi, and writer.

\* Whoever is of laudable principles, and very capable in all the Shaster, and in business, and who can understand the meaning of a nod or a sign, and who can discern from the motion of the magistrate's lips, or the aspect of his countenance, the magistrate's pleasure or displeasure, and who is respectable before all others, and who can well finish whatever business he goes upon, and who can retain any speech that he hears, and who is not governed by lust, or anger, or avarice, or folly, or drunkenness, or pride, and who is acquainted with the different circumstances of all kingdoms, and can distinguish proper from improper seasons, and who is a man of strength, of courage, and a fluent speaker; such person the magistrate shall appoint his Doot, i. e. his agent and Hircarrah.

\* The magistrate shall erect a strong fort in the place where he chooses to reside; and shall build a wall on all the four sides of the fort, with towers and battlements; and shall make a full ditch on all the four sides thereof, and shall have water near it, that, at the time of necessity, when the water fails in all the Nullahs †, the ditch may be completely full; and he shall plant trees within the fort, and he shall have within the fort many troops of horse and foot to guard the same, and great store of arms, and much money, and many things of all kinds; and store of victuals and drink, and horses, and elephants, and camels, and cattle, and all beasts of burthen in great plenty; and he shall keep there great stores of hay; and many Bramins, and painters, and smiths, and all other kind of artificers; and all sorts of musical instruments also shall be kept within the fort; and he shall cause great pools to be made; it is to be understood, that there should be store of all kinds of things laid up within the fort, that there may never be the complaint of a want of any thing.

\* The magistrate shall keep in subjection to himself his lust, anger, avarice, folly, drunkenness, and pride: he who cannot keep these passions under his own subjection, how shall he be able to nourish and protect the people? Neither shall he be se-

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\* Subjects.

† Brooks.

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duced by the pleasures of the chase, nor be perpetually addicted to play; nor must he be always employed in dancing, singing, or playing on musical instruments; nor must he sleep in the day time; nor shall he falsely accuse any person; nor shall he always remain concealed in his private apartments; nor practise the drinking of wine; nor shall he go to any place without a cause; and shall not dispraise any person without knowing his faults; nor shall he cause any molestation to men of worth; nor shall he put any person to death by artful and deceitful practices; nor shall he take away the property of any person; nor shall he envy another person's superior merit; nor shall he say, that such persons as are men of capacity, are men of no capacity; nor shall he abuse any person; and shall not hold any person guilty, without the commission of a crime.

• To the good man the magistrate shall give effects and money; and shall content and please children, and old men, and men in want, and men who are worthy to perform worship, by speaking kindly to them, and by giving them money; and to such persons as seek defence from him, he shall shew favour and comfort, and shall preserve them under the shadow of his protection, and shall not take bribes from them; and shall nourish the Reyots of his kingdom, according to the ordinations of the Shaster; and shall inflict a proper punishment upon his enemies; and shall not cherish any resentment in his heart against his friends, but be of pure and clear intentions; and in all cases, he shall spare and excuse the Bramins; and if any person, either his superior, or his equal, or his inferior in strength, comes to make war against him, in the presence of such person, the magistrate must not fail of courage.

• The magistrate shall not make war with any deceitful machine, or with poisoned weapons, or with cannon and guns, or any other kind of fire arms; nor shall he slay in war a person born an eunuch, nor any person who, putting his hands together, supplicates for quarter, nor any person who has no means of escape, nor any man who is sitting down, nor any person who says, "I become of your party," nor any man who is asleep, nor any man who is naked, nor any person who is not employed in war, nor any person who is come to see the battle, nor any person who is fighting with another, nor any person whose weapons are broken, nor any person who is wounded, nor any person who is fearful of the fight, nor any person who runs away from the battle.

• If a man hath taken in battle any carriage, or elephants, or horses, or camels, or kine, or buffaloes, or goats, or sheep, or any such kinds of beasts, or Paddee\*, or wheat, or barley, or Gram †, or mustard-seed, or such kinds of seed or grain, or umbrellas, or cloaths, or salt, or sugar, he shall become possessor of them all; and if he hath taken, as a prize, gold, or silver,

\* Rice.

† Tares.

or jewels, or lands, all such things shall belong to the magistrate.

\* The magistrate, at the time of battle, shall receive, from his Hircarrahs and spies, intelligence of the adversary, and of his own party, and of what is their immediate employment; if his counsellors and other men are disheartened, then, by giving them effects and money, or by speaking kindly and comfortably to them, he shall endeavour to raise their spirits.

\* The magistrate shall first attempt with his enemy accommodations of peace, and shall not prepare at once for war; if the enemy does not make a composition then, by disbursing some money, he shall shew the way to a reconciliation; if the enemy is discontented with this also, he shall send to the adverse party a man of intelligence, and well skilled in artifice, to insinuate himself among the enemy's men, and make them dissatisfied with each other, that they may quarrel and fight among themselves, and so be ruined; if the affair fails also of being compromised by these means, he must then prepare for battle.

\* Whenever the army and the implements of war are abundant, and the counsellors contented and unanimous, then let them go to the battle.

\* When the enemies preparations are formidable, and your own preparations scanty, then must you divide your army into two parts; and, by attacking the enemy in two places, you shall obtain the victory.

\* When the enemy is victorious, and yourself defeated, protection must be sought from such person as is of a right judgment, and of a peaceable disposition.

\* The leader of the army shall keep a cautious watch on all sides; and on whatever side the enemy approaches, he shall on that quarter go to battle.

\* The magistrate, whatever province he shall conquer, and annex to his own authority, shall pay worship to the Dewtah of that country, and shall give much effects and money to the Bramins of that province, and shall shew respect and courtesy to men of good actions, and kindness and clemency to the subjects there, and shall appoint whomsoever there shall happen to be descended from the same grandfather with the person whom he has conquered, to the magistracy of that province.

\* The magistrate, while there yet remains four Ghurrees of the night\*, shall rise from sleep, perform his ablutions, and, in a proper manner, pay the Poojah† to his deity; after which, he shall put on a choice dress, and valuable jewels; and, having first performed due obeisance, and respectful salutations to the Dewtah, and to the Bramins, shall seat himself upon the Musnud (throne) of the magistracy, and dispatch the several affairs of government; and, in every transaction, shall act in conformity to the Shaster.

\* A Ghurree is twenty-four minutes.

† Worship.

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\* The magistrate shall appoint some one person his Gomastah or agent in each town; and he shall constitute a person to two towns; and also an Ihtimamdâr, or superintending agent to three towns; so also, one person to five towns; and one person to ten towns; and one person to twenty towns; and one person to one hundred towns; and one person Ihtimamdâr to one thousand towns. If any affair should happen in any town, the Gomastah \* of that town shall give intelligence thereof to the Ihtimamdâr of two towns; and the Ihtimamdâr of two towns to the Ihtimamdâr of three towns; and the Gomastah of three towns to the Ihtimamdâr of five towns; and the Ihtimamdâr of five towns to the Ihtimamdâr of ten towns; and the Ihtimamdâr of ten towns to the Ihtimamdâr of twenty towns; and the Ihtimamdâr of twenty towns to the lord of one hundred towns; and the lord of one hundred towns to the lord of one thousand towns; and the lord of one thousand towns to the supreme magistrate.

\* The magistrate, in the month of Cheyt (part of March and April) shall not let any person dress his victuals in the day-time; and shall, in different places, cause wells and pools to be digged; and shall plaister the houses of the kingdom with clay; and shall cast out the heaps of wood and grass from the cultivated country to the waste; and shall cause the wells and pools that are filled with mud, and briars, and rubbish, to be cleansed; and shall not permit any person to light a fire in the day-time, except only that the Bramins shall perform the Jugg†, and the ironmongers and goldsmiths, and such kind of artificers, may light a fire in their own work-shops, for the performance of their business; but they must keep their fire under the nicest caution; and, exclusive of those, if any other person, during the month Cheyt, kindles a fire in the day-time, the magistrate shall hold him guilty; and he shall be circumspect, that not a single sign of sharpers, and men of bad principles, and such as cannot distinguish between their own good and evil, and such as are born eunuchs, and such as are accustomed to be intoxicated with liquor, appear in his kingdom: if such as these appear, he shall expel them out of his city, lest by chance they set fire to any person's house †.

\* The magistrate having erected in his kingdom some buildings of strength and elegance, shall place therein, with all dignity and respect, ten Bramins learned in the Beids|| of the Shaster, and in the Sheertee § of the Shaster (who are also men skilled in works of piety, and who employ themselves in worthy actions, and who are men of compassion and clemency, and of an exalted family, and acquainted with all business, and who know the excellencies and the blemishes of each particular cast) to inspect and control the affairs of the kingdom, both religious and other-

\* Agent. † Worship.

† For above four months before Cheyt there falls no rain; and in Cheyt the wind is always high.

|| Religious parts,

§ Legislative parts,

wife.

wife. If he cannot place therein ten Bramins, he shall place there seven persons, or five, or three, or two; and whenever any doubt arises in the magistrate, upon any circumstance, he shall apply for a solution thereof to those Bramins, who, coinciding in sentiments, shall give him an answer, conformably to the Shaster; according to which, the magistrate shall take his measures. If any concern of the Reyots should arise, they shall request an ordination from the Bramins; and whatever the Bramins order from the inspection of the Shaster, to that the Reyots shall pay obedience.

• The Pundit Bramins, who are in the magistrate's kingdom, shall perform the Nut-kerm, the Neemtuk-kerm, the Santee-kerm, and the Poohtee-kerm, and such other works which are necessary and proper, according to the Shaster, for the advantage of the magistrate, and of the subject.

• Nut-kerm is the daily performance of the worship to Dewtâh, and of the Jugg, and such other works of piety.

• Neemtuk-kerm is the performance of certain religious acts, and of the Dàn, and of the Serâdeh (or festivals of the dead) and such other works, during the time of the eclipses of the sun and moon.

• Santee-kerm is the performance of worship to the Dewtâh, during the time of a calamitous season, or in a dry year, or a year of famine, or when any pestilence happens in the kingdom, for the *adversafion*\* of such misfortunes.

• Poohtee-kerm is the performance of worship to the Dewtâh, and of the Jugg, for the strengthening of the body, and for increase of wealth.

• The Cheteree, the Bice, and the Sooder, shall be obedient to the Bramins; and whatever order the Bramins shall issue, conformably to the Shaster, the magistrate shall take his measures accordingly.

• The magistrate, with all possible circumspection, shall nourish the four Isrum†; an account of the four Isrum will be given in the chapter of Justice. Whoever hath forsaken the principles of his own cast, the magistrate shall cause him to return to the duties of that cast; if he will not return, he shall oblige him by menaces.

• In whatever magistrate's kingdom, the Bramins are unable to procure food and cloaths, that kingdom becomes desolate; in such case the magistrate shall most certainly appoint them subsistence and cloathing.

• Whomsoever the magistrate shall retain as a servant, he shall appoint him a stipend proportionably to his occupation, that he may not be reduced to necessity and distress.

• The magistrate shall keep the high-road open and plain, that men and cattle may have sufficient room to pass and repass; and shall place in some retired situation his store-houses, and elephants stalls, and armories, and stables, and barracks for the soldiers.

\* Mr. H. means *adversafion*.

† Orders, or casts, of men.

‘ The magistrate shall keep many intelligent physicians, and magicians (or men who cure by spells), and surgeons, i. e. men skilled in operations of surgery, and in applying plaisters; and he shall keep great quantities of medicines, and of oils of all kinds in the physick shop; and shall retain in his service a great number of buffoons, or parasites, and jesters, and dancers, and athletics; and he shall render all his servants, both counsellors and other attendants, contented and grateful.

‘ If the magistrate cannot punish robbers and night murderers; and is unable, by apprehending the thief, to restore effects stolen from any person, then he shall give to that person, from his own store-houses, the value of the thing so stolen.

‘ Such things as are not proper for him to take, he shall not take on any pretence; and of such things as are right and proper for him to take, even although they are exceedingly minute, he shall not forego his claim; and he shall esteem the subjects in the light of his own children. And if any calamity should happen to the magistrate, yet he must not be terrified, nor remain afflicted, even during the calamity. Also he must be easy and tranquil; but must not take any diversions.<sup>m</sup>

‘ The magistrate shall not be impatient and angry at hearing any subject’s complaints; and if any person, not having gained his cause, speaks abusively to the magistrate, even then he shall not be enraged against that person, but shall forgive his error. Upon performing the Jugg and Poojeh, and other pious ceremonies, he shall give to the Bramins the Duchneh, i. e. the wages for the performance of the Jugg and Poojeh, and shall not require ought from any person.

‘ The magistrate shall take all prudential measures in his own kingdom, that no person commit adultery with another person’s wife, and that no person have power to commit any violence to another. And every magistrate who causes the guilty to be punished is commendable.

‘ The magistrate shall collect from the people the necessary tribute; and shall never commit injustice; and shall listen upon all affairs to such men as are possessed of an acute judgment, and who are very expert in all affairs.

‘ If a plunderer should attack a magistrate’s kingdom, and grievously molest the people, the magistrate shall most surely punish him; if he does not, he is unworthy of the magistracy. And a magistrate, who, without protecting and taking care of the subjects, collects the accustomed tribute from them, will go to hell.

‘ The magistrate shall keep such a guard upon himself, that his foibles may never be discovered; and, by sending Hircar-  
rahs, and spies, he shall inform himself of the faults of others.

‘ If a Burrut, i. e. a religious foundation, hath been appointed to any Bramin, or other person, being a stipulated sum for the performance of Poojeh to the Dewtah, the magistrate has no power to resume the donation. Whoever resumes the established Burrut of a Bramin and the Dewtah or of any other person, will remain in hell one thousand years.

‘ In

‘ In a kingdom, where men of rank eat in the houses of prostitutes, or have carnal connexion with prostitutes, or practise the drinking of wine, such kingdom becomes desolate; therefore it is the duty of the magistrate to appoint persons to prohibit such practices.

‘ If a magistrate, not distinguishing between good and bad men, takes fines, in contradiction to the Shaster, his kingdom becomes desolate.

‘ If a thief, or any other person within the observation of the magistrate, or of the magistrate’s counsellors, should cause any molestation to the people, and the magistrate and his counsellors should not punish the offender, such magistrate and counsellors, during their life-time, are like dead persons.

‘ The magistrate, at what time he is desirous to consult with his counsellors, shall choose a retired place, on the top of the house, or on the top of a mountain, or in the desert, or some such secret recess, and shall hold his council there; and in places where there are parrots, or other talkative birds, he shall not hold his council while they are present.

‘ The magistrate shall not take council of a weak old man, or of a woman, or of a person unacquainted with works of piety. If any person, exclusive of the magistrate’s counsellors, is acquainted with the designs of the magistrate, his magistracy is not of long duration.’

The translator’s able preface is illustrated with eight copper-plate engravings, elegantly executed by Basire, of the Shanscrit and Bengal alphabets, and of specimens of the languages. The preface contains also an account of the Shanscrit language, for which the students of it should be grateful. A translation of a beautiful ashlogue (stanza) of their poetry we shall lay before our readers. It is recorded to be the composition of a *modern* poet, one Kiyat, who lived in the third age of *their* world; something less than one million six hundred and five thousand years ago.

‘ A good man goes not upon enmity,  
But is well inclined towards another, even while he is ill-treated by him :  
So, even while the sandal tree is felling,  
It imparts to the edge of the axe its aromatic flavour.’

The meekness of Christianity delivered in the beautiful language of the East !

In this preface we find many ingenious observations upon the mythology of the Gentoos; as well as upon that amazing antiquity, to which their history lays such uniform and obstinate claim : delivered by Mr. Halhed with a forbearance, a modesty, a diffidence, which make one, for a moment, almost overlook his judgment, his learning, his information. Sure

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we are that half this gentleman's curious materials would have drawn such a dissertation from the scepticism of a Hume, or a Voltaire, as the world has not yet seen.

The same confidential reliance, which we place in our divine text, upon the authority of its divine inspirer, is by their prejudices transferred to the four Beids of their Shaster, the original sacred text of the great Hindoo creator and legislator Brihmā. Talk to them of the indisputable authenticity of our scriptures, they are ready to boast the indubitable veracity of their own. Relate to them our account of the creation of the world, and of its inhabitants; they are not without their history of the same event, for the truth of which they refer to records composed some millions of years before we say the world was created, thence tracing mankind upward through millions of years more.

The Hindoos reckon the duration of the world by four Jogues or distinct ages.

1. The Sutte Jogue (or age of purity) lasted, say they, 3,200,000 years: during which the life of man was extended to 100,000 years; and his stature to 21 cubits.

2. The Tirtah Jogue (or age in which one third of mankind were reprobate) lasted 2,400,000 years—in which men lived to 10,000 years.

3. The Dwapaar Jogue, in which half the human race became depraved, endured 1,600,000 years; when the age of man was reduced to 1000 years.

4. The Collee Jogue, in which all mankind are corrupted, or rather lessened (for so Mr. Halhed translates collee), is the present æra; which they suppose ordained to subsist 400,000 years, about 5000 of which are already past; in which period man's life is limited to 100 years.

Astonished Computation stands at gaze; Conjecture in vain toils after such distant periods as these: the wondering reader looks a second and a third time at the numbers, and hardly dares to believe his sight.

How exactly the Mosaic chronology, and the Mosaic ages of man, so far as they reach, tally with the Hindoo mythology, we need not observe. It is equally singular how exactly some parts even of that mythology, and many of these laws, all which claim such incredible antiquity, agree with many of the laws, and some parts of the religion, of Moses.

Of a deluge they have no tradition—of a transmigration of souls they have, in all ages, entertained a constant belief. Their creed is, that the souls of men are sifted and refined through different changes and successive transmigrations, until they have attained, either by innocence of manners or by severity

rity of mortifications, to that degree of purity which can alone intitle them to admission into the regions of happiness: a system (if we remember right) not very much unlike that which Mr. Soame Jenyns attempted to propagate in his *Origin of Evil*.

One other circumstance is most remarkable, that the days of the week are named in the Sanscrit language from the same planets, in the same order, to which they were assigned by the Greeks and the Romans.

Curiosity is not a little surprised to find a prohibition of fire-arms in records of such unfathomable antiquity. Our readers recollect, we suppose, that passage of Quintus Curtius which seems to say that Alexander met with fire-arms in India. Their word for a cannon is *shet-aghnee*, the weapon which kills a hundred men at once; invented by *Beeshookerma*, who forged all the weapons in the *suttee jogue*, the first age of the world (above 4,005,000 years ago, even supposing it to have happened in the last year of the jogue), for the war which was maintained between *Dewta* and *Offoor* (the good and bad spirits) during 100 years.—Was it chance or inspiration, Mr. Halhed very properly asks, that furnished our admirable Milton with exactly the same idea?

And now let us descend from these stupendous heights of history to thank Mr. Halhed for the diligence, the ingenuity, the learning which he has discovered in this laborious work, and in his preface. While he is combating the climate of the East Indies—while he is placed by fortune at a fearful distance from his native country—let the approbation of that country make him forget the distance and the climate: let our author derive satisfaction from reflecting that his labours have not been thrown away; that merit receives the same impartial applause from the British censors of literature, whether it make its appearance on this or on the other side of the Tweed, the Atlantic, or the Indian ocean.

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*The Poems and miscellaneous Compositions of Paul Whitehead; with explanatory Notes on his Writings, and his Life written by Capt. Edward Thompson. 4to, 10s. 6d. Kearsly.*

THIS publication we can venture very safely to recommend to any of our readers, who are troubled with weak eyes—the type is sufficiently large, the lines are by no means crowded. *Nunquam vidi plures trecentos*: we never saw so much made of so little. Some readers may think

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it wrong to spin two or three poems into such an expensive bulk; especially, as a great book is a great evil. This is not, to be sure, writing the Lord's prayer, the Belief, and the Ten Commandments in the compass of a shilling; but ingeniously, tho' not ingenuously (an ingenious conceit of the editor), spreading that into a quarto volume, which would have had special good elbow room in a nutshell. When we recollect the many first rate performances, which never figured in any thing more than humble duodecimo, we are really of opinion that Mr. Whitehead's works, had they even been more numerous, might have rested content in something less than quarto.

We were truly sorry to observe the difficulties with which the public-spirited editor seems to have struggled, in consequence of his commendable resolution to oblige the world with this pompous publication. Without much contrivance he could never, we are persuaded, have swelled it to the present size. But by quoting, *in the life*, as beautiful passages, much of that which is again printed, *in the works*—by copying a long note from the North Briton, which should not have been copied; any more than a certain song should have been inserted, if the volume were designed for ladies—wonders are performed, and the frog becomes an ox!

As to the life of Mr. Whitehead, it may as well be called any thing else, heaven bless it! as a life; and might, with as much truth, be called the life of Churchill, of Dr. Thompson, of Wilkes, of Sir F. Dashwood, or even of the editor (about all of whom it digresses most plentifully), as the life of Paul Whitehead—of whom it says little more than that he was born in Castle-yard, Holborn—that he wrote verses, died, and bequeathed his heart to a lord.

The life of such a man as Mr. Whitehead could not abound with the adventures of travel, the intrigues of policy, the stratagems of war; but, in the character of every individual, there are striking features, discriminating lines, a marked style, a peculiar cast of face (not singular virtues and virtuous singularities, as our editor most singularly observes), which the public has a right to expect.—If the biographer know not how to delineate them, he should resign his pencil to some abler artist. If the life of the person in question afford nothing to instruct, nothing even to gratify curiosity, of such a man it will be enough to say, with his tombstone (all which is known of some, all which need be said of many, and good men too)—that he came into the world, and that he went out of it.

This

This life-writer's laboured opinion of imitation we shall lay before our readers. It contains many beauties. To distinguish all of them by Italics, would be to print the whole passage in Italics. Some however we shall mark. This extract we give, because it may perhaps be fortunate enough to suggest the idea to our editor, that it would have been perhaps as well if he had not obliged the few eminent biographers we can boast to *spawn* a *tiny* writer of lives—if he had spared the world this *wee*-Plutarch (we would say, did we understand the meaning of the elegant compound-word).

• His works are apparently a *strong* imitation of Mr. POPE; *for*, that author's *metre* being the mode of the day, he rather chose to be an humble imitator of one universally famous, than a small original *without weight to attract* the attention of the world: *and*, though this *hath* been the case of many others besides himself, *yet* there is as much risk of the poet's reputation, as of the painter's, or the actor's; — *for*, unfortunately *for* men in general, when they become professed imitators, they are often apt to *rest in* the defects, rather than in the beauties, of those they copy. *But*, as there is no general rule without an exception, *so* Whitehead obtained fame by boldly venturing on the same Pegasus that carried Pope; *and*, if he failed in smoothness and accuracy, he made ample amends by the boldness and manliness of his satire; *for*, if Pope rode this Parnassian racer *lighter and easier*, Whitehead rode bolder and with more manly grace. Great poets, painters, and actors, have ever *spawned* myriads of *tiny* imitators: we have had a legion of little Miltons, and less Popes; and Guido and Angelo have made as many inferior pencils, as they had hairs in their brushes: even the late glorious and manly Churchill produced bardlings like the teeth of Cadmus' dragon, who, without *the* vigour and *poignancy* to slay each other, died as soon as they were born. There cannot be an excelling man in any country, *but* he gives birth to thousands; *but* to such abortions Mr. Whitehead was an exception, *for* he did honour to the man he condescended to imitate. It is the same with actors: we have seen a thousand *wee*-Garricks, *but* all their imitations were errors: *and stars of a less lustre have been copied*; the roar of Holland, the whining of Powell, and the gnashing of Barry, have all had adopters. Original genius is a flower of so rare a growth, and nature is so barren in her production of it, that, whenever it lifts its brilliant and beautiful head above the surface of its mother earth, the inferior race of men crowd around to admire, to snatch a virtue and a grace, and, pleased with its qualities, attempt with infinite labour at imitation.

Over this passage, gentle reader, you should not hurry. While our biographer, like the bard in his curious preface, *reposes his venerable and reverend head beneath the laurel shade*, it becomes the reviewer to *dress those shrubs of Parnassus, the honourable*

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*evergreens of his mind, in compliment to the superiority of his understanding. This wreath the editor wove himself, to adorn his own brow; but the seeds of his mental flowers are scattered up and down at random; and tho' many blossom in the shade, yet their lustre is no ways sullied by the obscurity of their situation; and as it is not many sweet or beautiful flowers of the same genus that will form a nosegay, but a variety disposed with contrasted taste and elegance; so the productions of his little garden of Aganippe, when collected together, create an ornamental chaplet for his brow, and a pleasing posy for his friends. As the gatherers of these flowerets, the reviewers, claim the meed of the labourer; they have no share in their culture: he was himself the skilful gardener that reared them to maturity, well knowing that one less skilful could pick them up, and tie them together for the amusement of the world\*—All which, being translated, means, in plain English, that we will collect the scattered beauties of the extract which we have just given.—Turn back to the extract, kind reader; and suffer that good-natured monosyllable *for* to make you a much better natural philosopher than you are at present, *for* the attraction of any thing, you there learn, is in proportion to its weight. Then, with the assistance of a few *fors* and *buts* and *ands*, you discover that — 'there is no general rule without an exception' — Nor any poet without his Pegasus, we will add; for here is Whitehead immediately made to mount behind Pope, upon his Parnassian racer (hold fast, Paul!); and, though the horsemen disappear unexpectedly, since horsemen cannot well be said to *fail in smoothness*, nor to *make amends by manliness of satire*, yet presently we have them again, like Astley and his Italian; Pope riding *lighter and easier*, Whitehead, though only on the rump of Pegasus, *bolder and with a more manly grace*. They have not proceeded thus for the space of half a line, before both the horse and his rider are cast into the sea; where, behold, you shall see what you shall see — Great poets, painters, and actors, like so many mackarel, *spawning myriads of tiny imitators*. Then we are hurried to land, or to the devil, or to some place where they have *legions* of some things; and, in a moment, we find ourselves among the paintings of Guido and Angelo; whom we discover employed in making *as many in-**

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\* These flowery praises have the more merit, as they are all transplanted literally and carefully, so help us metaphor and language! from the editor's own preface. — We have been too religious to bruise the smallest floweret, or even to make *sense* of the *posy*; as, peradventure, our readers may perceive.

ferior pencils as they have hairs in their brushes. What a conjuror!

Ut magus —

—Modo nos Thebis, modo ponit Athenis.

Yet the shew is not finished. Churchill still remains to be brought to bed of bardlings, for all the world like—— what now?—like the teeth of Cadmus' dragon, who, without poignancy to slay each other, die as soon as born. This wonderful delivery happily effected by the obstetrical abilities of our biographer, he washes his hands of the dragon, any one would imagine, and assures us that 'there cannot be an excelling man in any country, but he gives birth to thousands'—of excelling men, does our biographer mean? or to thousands— of the teeth of Cadmus' dragon? After being entertained with wee-Garricks, with imitations that are errors, and stars that are copied, we are obligingly left in some garden (of Aganippe, we suppose), to see the 'flower of original genius lift its brilliant and beautiful head above the surface of its mother earth;' and to watch 'the inferior race of men croud round to admire, to snatch a virtue and a grace,' from one or other of its leaves; 'and, pleased with its qualities, attempt' (our old friends Guido and Angelo are here again, 'with infinite labour, at imitation.'

Do our readers find much of what the editor calls *cognition of sentiment*? For our parts we do not, and shall turn therefore to something more pleasing, granting them full leave and licence to admire this manner of 'rescuing a man's compositions from oblivion,' as the gentleman calls it in his preface; of 'bringing them forward in a style that will do honour to his fame.'

With regard to that fame, we will not weigh it in the scales of criticism. What can we say, when we are told by this very biographer, that Mr. Whitehead passed the three last days of his life in burning all his papers, and, among them, all the copies of these very compositions—'And, could he have called in and collected the poems already printed, they would have certainly undergone the same condemnation.'

Can nothing mollify relentless editors? Not even the request of dying friendship?—One from the dead may yet perhaps prevail. Hear what saint Churchill saith.

'Let none of those, whom, blest with parts above  
My feeble genius, still I dare to love;  
Doing more mischief than a thousand foes,  
Posthumous nonsense to the world expose,  
And call it mine; for mine, though never known—  
Or, which, if mine, I, living, blushed to own!'

Philo-

THE present volume of the Philosophical Transactions commences with the detail of a woman in the shire of Ross, who has lived several years without food or drink. This extraordinary case, of which we remember to have seen some account, in the appendix to Mr. Pennant's Tour in Scotland, is communicated by the Right Hon. James Stewart Mackenzie: it is drawn up by Dr. Mackenzie, physician at New Tarbat, and authenticated by several gentlemen in the country.

It appears that Janet Macleod, the woman whose history is related, had in the fifteenth year of her age a pretty sharp epileptic fit. Before this time she had been in perfect health, which she continued to enjoy till four years after, when she was attacked by a second fit, which lasted about twenty-four hours. A few days after, she was seized with a fever of several weeks continuance, from which her recovery was so tedious as to occupy the space of some months. During this period, she lost the natural power of her eyelids, and was under the necessity of keeping them open with her fingers, when she desired to view any object. In other respects she was healthy, and her spirits tolerably good. She never had the least appearance of the *menfes*, however, but periodically spit up blood in large quantities, and likewise discharged it from the nose; both which evacuations happened regularly every month for several years.

A little before those periodical hæmorrhages disappeared, she had another short epileptic fit, immediately succeeded by a fever of about a week's continuance, and from which she recovered so slowly, that she had not been out of doors till six weeks after the crisis; when she stole out of the house, unknown to any person in the family. The same evening, she complained much of her head and heart, and took to her bed; from which time she has so little craving for food, that at first it was by mere compulsion that her parents could prevail upon her to take as much as would support a sucking infant. But from taking even this small quantity, she gradually fell off; inso-much that, at Whitsuntide 1763, she totally refused food and drink, and her jaw became so fast locked, that it was with the greatest difficulty her father could, with a knife or otherwise, open her teeth, so as to admit a little thin gruel or whey; and of which so much generally ran out at the corners of her mouth, that hardly any of it seemed to be swallowed.

About this time, they procured a bottle of the water from a noted medicinal spring in Brea-mar, of which they endeavoured to make her swallow a little, but in vain. With the water that escaped from her mouth in those attempts, however, they rubbed her throat and jaws, and continued this practice three mornings. On the third morning, during this operation, she cried, 'Give me more water,' when all that remained in the bottle was given her, which she swallowed with ease. These were the only words she spoke for almost a year, and she continued to mutter some more, for twelve or fourteen days; after which she spoke none, and rejected, as formerly, all sorts of food and drink, till some time in the month of July 1765, when by some signs which she made, her sister thought she wanted her jaws opened. This her father effected, not without violence, by putting the handle of a horn spoon between her teeth. She said then intelligibly, 'give me a drink;' and drank with ease, at one draught, about an English pint of water. On being asked, why she would not make some signs, though she could not speak, when she wanted a drink? She answered, why should she when she had no desire.

For four years preceding the date of this narrative, her family has not been sensible that any thing has passed over her throat, except the small draught of Brea-mar water, and the English pint of common water; and for the last three years, she has not had any evacuation by stool or urine, except that once or twice a week she passed a few drops of urine, about as much, as the parents express it, as would wet the surface of a halfpenny; small as which quantity is, it gives her some uneasiness till she voids it. What affords matter of astonishment, her countenance is clear and fresh, her features not disfigured nor sunk, her skin feels natural, both as to touch and warmth, and her body is not in the least emaciated.

Such was the extraordinary situation of this woman, in the year 1767, as related by Dr. Mackenzie, who in October 1772, being informed that the patient was recovering, visited her, and found her condition to be as follows.

'About a year preceding this last date, her parents one day returning from their country labours (having left their daughter as for some years before fixed to their bed) were greatly surprized to find her sitting on her hams, on the side of the house opposite to her bed-place, spinning with her mother's distaff. I asked, whether she ever ate or drank? whether she had any of the natural evacuations? whether she ever spoke or attempted to speak; And was answered, that she sometimes crumbled a bit of oat or barley cake in the palm of her hand,

as if to feed a chicken; that she put little crumbs of this into the gap of her teeth, rolled them about for some time in her mouth, and then sucked out of the palm of her hand a little water, whey, or milk; and this once or twice a day, and even that by compulsion: that the *egesta* were in proportion to the *ingesta*; that she never attempted to speak; that her jaws were still fast locked, her ham-strings tight as before, and her eyes shut. On my opening her eye-lids, I found her eye balls turned up under the edge of the *os frontis*, her countenance ghastly, her complexion pale, her skin shrivelled and dry, and her whole person rather emaciated; her pulse with the utmost difficulty to be felt. She seemed sensible and tractable in every thing, except in taking food; for, at my request, she went through her different exercises, spinning on the distaff, and crawling about on her hams, by the wall of the house, with the help of her hands: but when she was desired to eat, she shewed the greatest reluctance, and indeed cried before she yielded; and this was no more than, as I have said, to take a few crumbs as to feed a bird, and to suck half a spoonful of milk from the palm of her hand. On the whole, her existence was little less wonderful now than when I first saw her, when she had not swallowed the smallest particle of food for years together. I attributed her thinness and wan complexion, that is the great change of her looks from what I had first seen when fixed to her bed, to her exhausting too much of the *saliva* by spinning flax on the distaff, and therefore recommended her being totally confined to spinning wool: this she does with equal dexterity as she did the flax. The above was her situation in October, 1772; and within these eight days I have been told by a neighbour of her father's, that she still continues in the same way, without any addition to her support, and without any additional ailment.

The second article treats of the usefulness of washing and rubbing the stems of trees, to promote their increase. The former of those methods had been recommended by Dr. Hales, the other by Mr. Evelyn; and both seem to be attended with success.

Number III. Discoveries on the Sex of Bees, explaining the Manner in which their Species is propagated. By Mr. John Debray, at Cambridge.

The bees have in all ages afforded subjects of enquiry to curious naturalists, who are divided in opinion, with respect to the manner in which those insects are propagated. The more ancient observers concluded, perhaps from analogy, that the species was perpetuated by copulation, though, in support of this idea, they never were able to obtain any ocular proof.

The sagacious Swammerdam hence entertained a notion, that the female or queen bee was fecundated without copulation; and that a vivifying *aura*, exhaling from the body of the males, and absorbed by the female, might impregnate her eggs. On this subject, the celebrated Reamur and Maraldi have also made many curious observations; in consequence of which they infer, that the queen is the only female in the hive, and the mother of the succeeding generation; that the drones are the males by which she is fecundated; and that the working bees are of neither sex. Mr. Schirach, a German naturalist, on the contrary affirms, that all the common bees are females in disguise, in which the natural organs of the sex, particularly the ovaria, are obliterated, or at least, through their excessive minuteness, have not yet been observed; and that every one of these bees, in the earlier period of its existence, is capable of becoming a queen-bee, if the community should nurse it in a particular manner, and raise it to that rank. Mr. Debrow, the author of this paper, who had begun to make his observations on bees two years before Mr. Schirach's opinion was known to the public, coincides in his sentiments with that naturalist; in which he appears to be sufficiently authorised by the experiments he has made. Of those, however, we shall not enter into any detail, but for farther information, refer the curious reader to the work.

Number IV. An Account of a Portrait of Copernicus.

Number V. An Account of a Journey into Africa from the Cape of Good Hope, and a Description of a new Species of Cuckow.—Dr. Andreas Sparrman, who performed this journey, acquaints us that he has made many observations on the indigenous animals in Africa, which he intends to publish very soon. Mean while he gives an account of the *cuculus indicator*, a species of cuckow, the most remarkable quality of which is, that it discovers to travellers wild honey, which is its favourite food.

Number VI. An Account of some new electrical Experiments.—Those experiments were made by Mr. Cavallo, and are related in the Treatise under his Name, of which we took Notice in our last Review.

Number VII. A third Essay on Sea-anemonies. By the Abbé Diequemane.

Number VIII. Experiments and Observations in Electricity.—We are here presented with remarks on the effects of lamp-black and tar, or lamp-black and oil, as protectors of bodies from the stroke of lightning; with an account of similar effects produced by experiments, in the artificial electricity. Also observations on the electricity of chocolate; with observations

vations on some new and singular phenomena in excited and charged glass, and experiments farther illustrating the Franklinian theory of the Leyden bottle.

[ *To be continued.* ]

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*A Treatise on hysterical and hypochondriacal Diseases.* Translated from the French of Dr. Pomme, by John Berkenhout, M. D. 8vo. 5s. boards. Elmsly.

THOUGH different opinions have been entertained concerning the proximate cause of hysterical and hypochondriacal complaints, physicians have generally been unanimous in regard to the method of cure, which, considered in a palliative view, they suppose to be best accomplished by the use of nervous medicines. In the treatise before us, however, those remedies are exploded; and the author substitutes in their room a new therapeutic process, affirmed to have been adopted with extraordinary benefit, in a great variety of cases. It would seem as if Dr. Pomme had introduced this innovation, in consequence of a preconceived hypothesis, respecting the cause of hysterical and hypochondriacal diseases, both which he ascribes to a *racornissement des nerfs*. This opinion, we must confess, appears extremely improbable, especially as being inconsistent with the reputed effects of such means as are most successfully used in the radical cure of those diseases. But whatever may be the fate of the doctrine, experience, and not arguments drawn from doubtful theory, must determine the utility of the practice which the author recommends. Of his method of cure, we meet with an abstract in the following passage.

‘Far from endeavouring to brace the nerves by strong and violent remedies, we shall endeavour to relax them by contrary means. Thus we shall restore the elasticity of the solids, and consequently their harmony with the fluids. A moistening and diluting plan appears to me, not only the most proper, but the only means required: viz. simple or compound, tepid or cold bathing, pediluvium, glisters of cold water, or even ice, as the particular case or season may require; fomentations with emollient herbs, cooling ptisans, veal or chicken water, whey clarified or distilled, broth made of pullet or turtle, of lamb, of calf’s pluck, or of frogs. Oily, sweetening and mucilaginous draughts, and acid mineral waters. I shall never have recourse to the supposed anti-hysterical or anti-spasmodic medicines; such as the tincture of castor, oil of amber, camphire, assafoetida, musk, balm, mugwort, valerian, &c. with an infinity of emenagogues, bitters, carminatives, and gentle purgatives. These remedies, though wonderfully efficacious

in various disorders, must necessarily, in the cases I have described, be of pernicious consequence; because they serve no other purpose than to add fire to a flame already too violent, and which ought on the contrary to be extinguished by mild and gentle means.'

The author afterwards recites his method of practice more particularly, in a variety of cases both of the hysteric and hypochondriac kind, which were treated with success. The chapter on hysteric shiverings may serve as a specimen of the work.

' Amongst the various symptoms of hysteric diseases, we comprehend that sensation of cold and heat by which every part of the body is at different times affected. Some patients complain of a troublesome sense of cold in some one particular part of the body, and others suffer universal cold, in spite of all their precautions to guard against the inclemencies of the air. The cause of this symptom is evidently proved, by the different effects of my remedies from those of a contrary nature, which were previously administered to the patient who is the subject of the next case.

' A lady of some rank in this town, about forty years of age, was for many years afflicted with a sensation of universal cold, which obliged her to clothe even in the hottest dog-days, as carefully as others in the midst of winter. In spite of all her precaution to preserve herself from cold, she was equally sensible of its effect. The excessive heat of the stove in her chamber, together with a bed warmed and immoderately covered, being found insufficient, she at last sought medical assistance.

' The first physician she saw, pronounced her disease to be the effect of obstructed perspiration, which he accordingly endeavoured to restore. Bleeding, cathartics and sudorifics were alternately employed, but without effect. The insufficiency however of these remedies made no alteration in the curative ideas of the physician, for he ordered the sand bath. Before it was administered, I was consulted.

' By the inefficacy of the remedies which the patient had already tried for a long time, and by certain hysterical symptoms which I discovered in the account she gave of herself, I immediately perceived that her disorder was hysterical. The spasmodic tension of the nerves which terminate in the skin, was the only cause which I had to encounter. The warm bath seemed likely to answer all my expectations, as it would, in all probability, relax the texture of the skin, open the pores, and by this means, restore the circulation of the fluids therein secreted. The patient preferred it to the sand bath:

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she began the next morning; and in the space of two months was able to leave off part of her coverings. The completion of her cure was however delayed by a thousand domestic affairs, till the return of summer.

Physiologists teach us, that the skin is composed of a number of nervous, lymphatic, and blood vessels, which form the reticular substance, from whence proceed the nervous tufts, which are the only organs of sensation on the surface of the body. Any defect in this substance therefore will produce the symptoms which the patient experienced. If the contraction of the nerves, of which it is composed, be too strong, the blood will be confined and even obstructed; and the molecules of this fluid, continually rubbing against the orifices of its tubes, produce an agitation which will be diffused over the body, either wholly or in part, according to the degree of tension and irritability of the nerves which terminate in the skin. This sensation of cold must be the consequence, which will be more or less violent in proportion to the cause by which it is produced.

On this principle, the disease in question will be easily relieved, by relaxing the texture of the skin, and, by that means, facilitating the circulation of the blood, together with that of the juices thence secreted, which is at all times of too much importance ever to be neglected. The effect of the warm bath sufficiently supports this theory, and the inefficacy of the sudorifics administered by her former physician corroborates our doctrine. The sand bath which he had prescribed, would have increased the evil, by augmenting the dryness of the reticular nerves; and the rarefaction of the blood which it must necessarily have occasioned, so far from re-establishing the cutaneous secretions, would infallibly have confirmed the malady.

The plan of cure which I here propose from experience, will teach hysterical ladies who have this sensation of cold in any part of the body, not to have recourse to heating medicines in hopes of removing the complaint. Those who perceive this coldness in the brain, are wont to heap such a load of covering upon their heads, as to obstruct the circulation in the integuments of the cranium, and thus increase the disorder by their endeavours to remove it. Others, perceiving the same sensation of cold in the region of the stomach, not satisfied with immoderate covering, have recourse to hot and spirituous liquors, with an intention to warm the stomach, which they suppose incapable of performing its functions. As to the coldness of the hands and feet, to which others are subject, I have no objection to whatever means the patient chuses to adopt,

adopt, provided they be such as will not increase the dryness of the extremities, nor augment the inflammatory diathesis of the blood. But the warm pediluvium certainly deserves the preference, because it is the only means capable of rendering the vessels supple, and by re-establishing the circulation of the blood and animal spirits, of restoring heat to the extremities.

In a treatise of this kind, the merit of the work depends entirely on the narrative being genuine; and we ought therefore to inform our readers, that Dr. Pomme, the author, we are assured, is a man of credit and veracity.

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*Essays on various Subjects, principally designed for young Ladies, Small 8vo. 3s. sewed. Wilkie.*

THE author of these Essays, Miss H. More, is already known in the republic of letters, by a pastoral drama, intitled a Search after Happiness; the Inflexible Captive, a tragedy; Sir Eldred of the Bower, and the Bleeding Rock, two legendary tales; and an Ode to Dragon, Mr. Garrick's House Dog at Hampton; pieces, which have raised her to some degree of eminence among the female writers of the present æra.

These Essays are chiefly calculated for the younger part of her own sex. They are however not intended as a regular system of morals, or a finished plan of conduct. The author's design is only to suggest some few remarks on subjects, which seemed to be interesting to young ladies, on their first introduction into the world.

The love of dissipation is allowed to be the reigning evil of the present day. It is an evil, which many content themselves with regretting, without attempting to remedy. A dissipated life is censured in the very act of dissipation; and prodigality of time is as gravely declaimed against at the card table, as in the pulpit. To guard her young readers against such a general infatuation, this excellent moralist, in her first essay, exposes the fatal effects of trifling amusements, and endeavours to recommend more rational, honourable, and elevated pursuits.

It has been advised, and by very respectable authorities, that in conversation, women should carefully conceal that knowledge or learning, which they may happen to possess. In opposition to such a contracted notion, this writer is of opinion, that young ladies may very properly join in a literary conversation, under the restrictions of modesty and discretion.

‘I am at a loss,’ says she, ‘to know why a young female is instructed to exhibit, in the most advantageous point of view, her skill in music, her singing, dancing, taste in dress, and her acquaintance with the most fashionable games and amusements, while

while her piety is to be anxiously concealed, and her knowledge affectedly disavowed, lest the former should draw on her the appellation of an enthusiast, or the latter that of a pedant.

‘ In regard to knowledge, why should she for ever affect to be on her guard, lest she should be found guilty of a small portion of it? She need be the less solicitous about it, as it seldom proves to be so very considerable as to excite astonishment or admiration; for, after all the acquisitions which her talents and her studies have enabled her to make, she will, generally speaking, be found to have less of what is called learning, than a common school-boy.

‘ It would be to the last degree presumptuous and absurd, for a young woman to pretend to give the *ton* to the company; to interrupt the pleasure of others, and her own opportunity of improvement, by talking when she ought to listen; or to introduce subjects out of the common road in order to shew her own wit, or to expose the want of it in others; but were the sex to be totally silent when any topic of literature happens to be discussed in their presence, conversation would lose much of its vivacity, and sobriety would be robbed of one of its most interesting charms.’

As it may be thought too assuming for young ladies to take the lead in a literary discourse, the author recommends the following polite and agreeable mode of promoting conversation, whenever they happen to fall into the company of men of a liberal education, who are inclined to enter into subjects of taste and polite literature.

‘ How easily and effectually may a well-bred woman promote the most useful and elegant conversation, almost without speaking a word! for the modes of speech are scarcely more variable than the modes of silence. The silence of listless ignorance, and the silence of sparkling intelligence, are perhaps as separately marked, and as distinctly expressed, as the same feelings could have been by the most unequivocal language. A woman, in a company where she has the least influence, may promote any subject by a profound and invariable attention, which shews that she is pleased with it, and by an illuminated countenance, which proves she understands it. This obliging attention is the most flattering encouragement in the world to men of sense and letters, to continue any topic of instruction or entertainment they happen to be engaged in: it owed its introduction perhaps to accident, the best introduction in the world for a subject of ingenuity, which, though it could not have been formally proposed without pedantry, may be continued with ease and good humour; but which will be frequently and effectually stopped by the listlessness, inattention, or whispering of silly girls, whose weariness betrays their ignorance, and whose impatience exposes their ill-breeding. A polite man, however deeply interested in the subject on which he is conversing, catches at the slightest hint

hint to have done: a look is a sufficient intimation, and if a pretty simpleton, who sits near him, seems *distracte*, he puts an end to his remarks, to the great regret of the reasonable part of the company, who perhaps might have gained more improvement by the continuance of such a conversation, than a week's reading would have yielded them; for it is such company as this, that give an edge to each other's wit, "as iron sharpeneth iron."

That silence is one of the great arts of conversation is allowed by Cicero himself, who says, there is not only an art but even an eloquence in it. And this opinion is confirmed by a great modern, in the following little anecdote from one of the ancients.

When many Grecian philosophers had a solemn meeting before the ambassador of a foreign prince, each endeavoured to shew his parts by the brilliancy of his conversation, that the ambassador might have something to relate of the Grecian wisdom. One of them, offended, no doubt, at the loquacity of his companions, observed a profound silence; when the ambassador, turning to him, asked, "But what have you to say, that I may report it?" He made this laconic, but very pointed reply: "Tell your king, that you have found one among the Greeks who knew how to be silent."

We entirely agree with this lady, in regard to the propriety of a well-timed silence. For surely nothing can be more provoking, than to find an agreeable and interesting conversation instantly interrupted by a frivolous remark on some insignificant article of dress, the price of a hat, a ribbon, or a feather. When the conversation takes this turn, and a group of ladies begin to harrangue on these important topics, the society becomes as pleasing and instructive, as that which Virgil has described in the following lines:

— Alto in luco cum fortè catervæ  
*Confedère avium*; piscosove amne Padusæ  
 Dant sonitum rauci per stagna loquacia cygni.

From literary conversation and the wisdom of silence, the author proceeds to treat of wit and ridicule; and, in the subsequent essays, of envy; of the danger of sentimental or romantic connexions; of true and false meekness; of the cultivation of the heart and temper, in the education of daughters; of the importance of religion to the female character; of genius, taste, and good sense.

In the following passage, Miss More appears to be a respectable metaphysician.

Good sense is as different from genius as perception is from invention; yet, though distinct qualities, they frequently subsist together. It is altogether opposite to wit, but by no means inconsistent with it. It is not science, for there is such a thing

unlettered good sense; yet, though it is neither wit, learning, nor genius, it is a substitute for each, where they do not exist, and the perfection of all where they do.

‘ Good sense is so far from deserving the appellation of common sense, by which it is frequently called, that it is perhaps one of the rarest qualities of the human mind. If, indeed, this name is given in respect to its peculiar suitableness to the purposes of common life, there is great propriety in it. Good sense appears to differ from taste in this, that taste is an instantaneous decision of the mind, a sudden relish of what is beautiful, or disgust at what is defective, in an object, without waiting for the slower confirmation of the judgment. Good sense is perhaps that confirmation, which establishes a suddenly conceived idea, or feeling, by the powers of comparing and reflecting. They differ also in this, that taste seems to have a more immediate reference to arts, to literature, and to almost every object of the senses; while good sense rises to moral excellence, and exerts its influence on life and manners. Taste is fitted to the perception and enjoyment of whatever is beautiful in art or nature: Good sense, to the improvement of the conduct, and the regulation of the heart.

‘ Yet the term good sense, is used indiscriminately to express either a finished taste for letters, or an invariable prudence in the affairs of life. It is sometimes applied to the most moderate abilities, in which case, the expression is certainly too strong; and at others to the most shining, when it is as much too weak and inadequate. A sensible man is the usual, but unappropriated phrase, for every degree in the scale of understanding, from the sober mortal, who obtains it by his decent demeanor and solid dullness, to him whose talents qualify him to rank with a Bacon, a Harris, or a Johnson.

‘ Genius is the power of invention and imitation. It is an incommunicable faculty: no art or skill of the possessor can bestow the smallest portion of it on another: no pains or labour can reach the summit of perfection, where the seeds of it are wanting in the mind; yet it is capable of infinite improvement, where it actually exists, and is attended with the highest capacity of communicating instruction, as well as delight to others.

‘ It is the peculiar property of genius to strike out great or beautiful things: it is the felicity of good sense not to do absurd ones. Genius breaks out in splendid sentiments and elevated ideas; good sense confines its more circumscribed, but perhaps more useful walk, within the limits of prudence and propriety.

The poet's eye in a fine frenzy rolling,

Doth glance from heaven to earth, from earth to heaven;

And as imagination bodies forth

The forms of things unknown, the poet's pen

Turns them to shape, and gives to airy nothing

A local habitation and a name.

This is perhaps the finest picture of human genius that ever was drawn by a human pencil. It presents a living image of a creative

creative imagination, or a power of inventing things which have no actual existence.

‘ With superficial judges, who, it must be confessed, make up the greater part of the mass of mankind, talents are only liked or understood to a certain degree. Lofty ideas are above the reach of ordinary apprehensions: the vulgar allow those who possess them to be in a somewhat higher state of mind than themselves; but of the vast gulph which separates them, they have not the least conception. They acknowledge a superiority, but of its extent they neither know the value, nor can conceive the reality. It is true the mind, as well as the eye, can take in objects larger than itself; but this is only true of great minds: for a man of low capacity, who considers a consummate genius, resembles one, who seeing a column for the first time, and standing at too great a distance to take in the whole of it, concludes it to be flat. Or, like one unacquainted with the first principles of philosophy, who, finding the sensible horizon appear a plain surface, can form no idea of the spherical form of the whole, which he does not see, and laughs at the account of antipodes, which he cannot comprehend.

‘ Whatever is excellent is also rare; what is useful is more common. How many thousands are born qualified for the coarse employments of life, for one who is capable of excelling in the fine arts! yet so it ought to be, because our natural wants are more numerous, and more importunate, than the intellectual.’

In the subsequent reflections the author appears to equal advantage, as a critic.

‘ A writer of correct taste will hardly ever go out of his way, even in search of embellishment: he will study to attain the best end by the most natural means; for he knows that what is not natural cannot be beautiful, and that nothing can be beautiful out of its own place; for an improper situation will convert the most striking beauty into a glaring defect. When by a well-connected chain of ideas, or a judicious succession of events, the reader is snatched to “Thebes or Athens,” what can be more impertinent, than for the poet to obstruct the operation of the passion he has just been kindling, by introducing a conceit which contradicts his purpose, and interrupts his business? Indeed, we cannot be transported, even in idea, to those places, if the poet does not manage so adroitly as not to make us sensible of the journey: the instant we feel we are travelling, the writer’s art fails, and the delirium is at an end.

‘ Proserpine, says Ovid, would have been restored to her mother Ceres, had not Ascalaphus seen her stop to gather a golden apple, when the terms of her restoration were, that she should taste nothing. A story pregnant with instruction for lively writers, who by neglecting the main business, and going out of the way for false gratifications, lose sight of the end they should principally keep in view. It was this false taste that introduced the numberless *conceits*, which disgrace the brightest  
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of the Italian poets; and this is the reason, why the reader only feels short and interrupted snatches of delight in perusing the brilliant but unequal compositions of Ariosto, instead of that unbroken and undiminished pleasure, which he constantly receives from Virgil, from Milton, and generally from Tasso. The first-mentioned Italian is the Atalanta, who will interrupt the most eager career, to pick up the glittering mischief, while the Mantuan and the British bards, like Hippomenes, press on warm in the pursuit, and unseduced by temptation.

‘A writer of real taste will take great pains in the perfection of his style, to make the reader believe that he took none at all. The writing which appears to be most easy, will be generally found to be least imitable. The most elegant verses are the most easily retained, they fasten themselves on the memory, without its making any effort to preserve them, and we are apt to imagine, that what is remembered with ease, was written without difficulty.’

It is undoubtedly the business of every writer, to take some pains in bringing his style to a proper degree of ease and elegance: for the finest sentiments can never appear to advantage, if the language, in which they are expressed is careless or pedantic. ‘The false sublime, the tumour which is intended for greatness, the distorted figure, the puerile conceit, and the incongruous metaphor, are defects, for which scarcely any other kind of merit can atone.’ These are the sentiments of our author, under the full influence of which she seems to have composed these essays: for her style is, in general, correct and nervous, and at the same time easy and unaffected.

There are very few incongruous metaphors, perhaps the following is the only one of any consequence, in this volume. ‘Violent *debate* has made as few converts as the *sword*; and both these *instruments* are peculiarly unbecoming, when wielded by a female *band*.’ The following remark seems likewise to want some little correction. ‘The blandishments of Circe were *more fatal* to the mariners of Ulysses, than the strength of Polypheme, or the brutality of the Læstrigons.’ This is not true. Polyphemus devoured six of Ulysses’s companions, and the Læstrigons, all his mariners belonging to eleven ships. Circe, indeed, transformed twenty-two of his men into swine; but they were soon restored to their former shape.

We make these remarks, not with a design to censure or depreciate the Essays; but in order to give the ingenious author an intimation to correct these trivial inaccuracies, if she thinks proper, in the next edition.

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*The Incas: or, the Destruction of the Empire of Peru.* By M. Marmontel. 2 vols. 12mo. 6s. sewed Nourse.

**I**N this work, M. Marmontel has chosen a subject every way suitable to the exertion of those talents by which he has distinguished himself. The objects of his description are splendid and romantic, the manner of the Incas are such as afford pleasure to the imagination, both by their novelty and innocence, and the historical transactions mentioned in the narrative, are adapted to excite the most lively emotions of horror, indignation, and sympathy. The design of the author is obviously to expose the superstitious and destructive spirit of fanaticism, by which the Spaniards were so much actuated in the conquest of Peru; a design that is founded on the interests of humanity, and in the execution of which, not only the most generous feelings of the heart are awakened, but also the noblest sentiments of virtue, with the inviolable sanctity of moral obligation, presented to the mind in their greatest force.

The narrative commences with the state of the kingdom of the Incas, and the celebration of their festivals, before the arrival of the Mexicans; the description of which scenes, and the laudable emulation that accompanies them, is conducted by the author in the agreeable colouring of Arcadian simplicity.

“To the banquet succeed the games. ’Twas on this occasion that the young Incas, destined to stand forth as patterns of martial virtue, used to exercise themselves in the arts of war.

“The conchs sounding all the while, they began to shoot the arrow and to dart the javelin; and soon the victor, while the herald is proclaiming his success, saw the hero who gave him birth advance towards him with looks of exulting rapture, clasp him in his arms, and say to him, “My son, thou bringest back to me the days of my youth; thy triumph reflects honour on my old age.”

“Wrestling succeeds; and then is seen what suppleness and activity practice can give to nature. And now the stout and active combatants rush on; they seize, they clasp each other with mutual gripe; they bend, they recover themselves; each redoubles his efforts to lift his antagonist off the ground, or bear him down: they part, they take breath; they fly at each other anew; again they interlace their brawny arms; now steady, now tottering, they fall, they roll, they disengage themselves, and with streams of sweat bedew the trampled turf.

“The combat a long time in suspense, keeps the hearts of their parents vibrating betwixt hope and apprehension. Victory  
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at length declares itself: but the aged sires, while they adjudge the prize to the victors, disdain not to throw in a word or two of commendation to console the vanquished: for they well know that praise is, to generous minds, the germ and the aliment of emulation.

‘ Of the number of those whose antagonists had made them bend the knee, was the king’s own son and heir apparent to the empire, the high-spirited and haughty Zorai. Not one of the prizes had yet fallen to his lot: tears of shame and vexation were streaming from his eyes. One of the ancients perceived it, and said to him, “ Prince, our father the sun is righteous in his dispensations; he giveth force and address to those who are to obey, wisdom and intelligence to him who is to command.” The monarch overheard these words. “ Old man,” says he, “ let him alone: let shame and sensibility do their work. Do you think he was made to sleep upon his throne, and to grow grey in idleness?”

‘ The young prince at these words cast a glance of reproach at the old man who had thus flatter’d him, and threw himself at the feet of his father, who pressing him tenderly in his arms, said to him, “ My son, the most forcible, as well as equitable of all laws is that of example. Never will you be served with so much ardour or so much zeal as when the road to obedience lies through imitation.”

‘ When the wrestlers had taken breath, the illustrious youth began to prepare themselves for the exercise of the race. This was of all their trials the severest. The ground was five thousand paces in length. The goal was a purple flag, which the conqueror was to snatch and bear away. All the way between that and the starting-post, the people had already formed themselves into two lines, watching the competitors with impatient eyes. The signal is given; they start all at the same instant; and on each side of the lists, one might have seen fathers and mothers calling out to their children, and animating them with their voice and gestures. Not one of the racers gives his parents the mortification of seeing him distanced: they all reach the end of their career, and all of them almost at the same time.

‘ Zorai had left the greatest part of his competitors behind him. One alone, the same who had got the better of him in the wrestling-match, had a little the advantage of him, and was got to within a hundred paces of the goal. “ No,” cries the prince, “ not a second time, however.” That instant, summoning up all his strength, he gives a spring, passes him, and bears away the prize.

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Those who had come in nearest to the conqueror had some share in the triumph. Of this number were those who had borne the prize at the several exercises of wrestling, shooting, and throwing the javelin. Zorai advanced at the head of them, holding a lance from which the trophy of his victory hung streaming, and with them presented himself before the ancients. The latter delivered their opinions on the respective merits of the competitors, and proclaimed them worthy of the name of Incas, true and genuine offspring of the sun.

Upon this came their mothers and their sisters, and with a tender and modest air, fasten'd on their nimble feet, in the room of the bark matting of which the people make their sandals, a plat of the finest wool, worked by themselves, and of a lighter and softer texture.

From thence, conducted by the ancients, they went and prostrated themselves before the king, who from the height of his golden throne, encircled by the royal family, received them with the majesty of a god, and with the tender condescension of a father. His son, in quality of victor in the severest of all the exercises, was the first to embrace his feet. The monarch did his utmost to avoid shewing him any preference, or betraying any sign of weakness: but nature was too much for him; and while he bound on his head the diadem of the Incas, his hands tremble'd, his heart beat and melted within him; a few tears escaped him; the young prince felt the moisture on his forehead: he perceived from whence it came: it affected him; and he clung to his father's knees with a tender and responsive pressure. These tears of joy and affection were the only mark of partiality which the heir apparent to the throne obtained over his rivals. The Inca with his own hand conferred on them the most illustrious token of dignity and nobility; he bored their ears, and to each hung on a ring of gold: a distinction reserved to their line; but which never was bestowed on any one who was a discredit to it, or failed to shew himself an inheritor of its virtues.

And now the king makes a sign for silence; and addressing himself to the new Incas, "The wisest of kings," says he, "Manco Capac, your ancestor and mine, was also the most active, the most courageous of men. When the sun, his father, sent him to found this empire, he said to him, Take me for your example: I rise, and it is not for myself; I spread abroad my light, and it is not for myself; I fill my vast career, I mark my path by the blessings I bestow; 'tis the universe that enjoys them; and all that I reserve to myself is the pleasure of seeing that it does so: go, be happy, if you can, yourself; but at any rate make your subjects happy. Incas, offspring of the sun,

un, there then is your lesson! When it shall please your father that pure felicity be your portion, without any mixture of fatigue and trouble, he will take you to himself. Till then; know that life is a toilsome journey, and that your business is to make it an useful one; useful I mean not to yourselves, but to this world through which you travel. The recreant slumbers by the way; it is an act of pity for death to come and ease him of his toil. The man of resolution supports his burden, and with a free and assured step travels on to that period of his labours, at which death awaits him, the mother of repose.

“O thou, my son!” turning to the prince, “thou seest that luminary who is about to finish his career: what blessings, since his rising, has he not poured down upon the earth!—The subject that most resembles him here below is a good king.”

At these words he arose, and set forward, he and his family, and all the people, to attend the pontiff upon the vestibule of the temple, while he observed what aspect the sun exhibited at his setting, and minuted down the prognostics that luminary afforded.

In the course of the recital, the rights of humanity and of nature are pleaded with great force of argument, against the usurpations of power, and the violent suggestions of intolerance. A pleasing sensibility, founded on just and refined conceptions, is every where conspicuous; but perhaps the author is not free from censure, in giving so much scope to his imagination, on a subject interwoven with facts, which are supported by historical evidence.

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*The State of the Prisons in England and Wales. With Preliminary Observations, and an Account of some foreign Prisons. By John Howard, F. R. S. 4to. 12s. boards. Cadell.*

IN order to form an idea of the measure of praise and thanks which this truly patriotic gentleman deserves from this country, from all countries; let us see how the scales will appear in the impartial hands of Comparison.

The navigator *may* surround the world; the farmer and the botanist *may* examine the plants and the cultivation of different countries—*may* collect the most accurate, useful observations—without once thinking of any thing but their own particular pursuits and studies. Such men *may* be machines in the direction of Providence for the good of its creatures; but cannot, with more justice, be styled benefactors to mankind,

than the tool of the carpenter, or the instrument of the surgeon.

Into that method of serving mankind which Mr. Howard has selected (we had almost said *invented*), no satisfaction can possibly enter but the pure, unmixed satisfaction of rendering that service. Amusement has made men mechanics, gardeners, mathematicians, farmers, botanists, sailors—but Amusement was never able to prevail upon a gentleman of character, of fortune, to visit all the holes of all the prisons of almost all the countries in Europe; and to repeat many of these perilous visits. Amusement may, if he please, exclaim ‘much good may it do Mr. Howard!’ and call for his gun, or his fishing-rod—but we will tell this jeerer that the merit of Mr. Howard arises from the very circumstance of his saying, ‘much good may it do him!’ from the perseverance of Mr. Howard’s patriotism, in accomplishing a scheme, literally at the hazard of life, which no other man, we believe, had ever the courage to attempt.

What if the prisons of Roman catholic countries be visited, in some instances, even by women? They are only the members of religious orders, instituted for that particular purpose. If their’s be a dangerous task; it is a task performed because enjoined.

Those who deny Mr. Howard that praise, in this world, which he deserves so richly, which he buys so dearly—let them form an idea of the difficulties, the dangers, with which he had to struggle. Before he set a foot into a prison;

Vestibulum ante ipsum, primisque in faucibus;

he was to subdue that monster Ridicule, whom we constantly *balloo and bearten* to attack every man, who takes a new method to prove himself our friend—then, the scorns of jailors, the spurns of turnkeys, the insolence of office—smells, diseases, pestilences, death! And that very sensibility (you may add) which led him into the prison, would be the likeliest passion perhaps to hurry him out again.

Even in this fruitful age of patriotism, a gentleman who spends his time, his fortune, in dungeons, studying how to render these dungeons more comfortable, and the inhabitants of them less miserable, is, undoubtedly, something of a phenomenon.

Does any reader complain that this is rather a panegyric on the author, than a criticism of his book?—We profess ourselves unable to criticise the one, without bestowing our warmest praises on the other. These too, like the praises

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conferred by Junius on the earl of Chatham, 'will wear well, for they have been hardly earned:' and, at the same time that they, in some measure, reward Mr. Howard; they may perhaps also serve to convince the rest of the world that, mankind are not yet sufficiently degenerate to be altogether ungrateful to their greatest benefactors.

Mr. Howard's book consists of a plain, honest introduction; of a sensible conclusion, and five intermediate sections:

1. General View of Distress in Prisons.—2. Bad Customs in Prisons. — 3. Proposed Improvements. —4. Foreign Prisons.—5. English Prisons—and some useful Tables of Fees, Criminals, &c.

The conclusion shall speak for itself. The author's apology in the second paragraph is unnecessary, to us at least; for we would on no account sit down to criticise the style of a performance, the materials for which were collected at the peril of the author's life.

'It was once my intention to have published the preceding account of English Prisons, without any of the introductory matter which composes the former part of this volume. But thinking, from a close attention to the subject, that it was in my power in some instances to suggest remedies to the evils which I had been witness of; and aware of the common proverbial objection "that it is easier to find faults than to mend them;" I imagined I should be culpable in suppressing any thing which might conduce to improvement in a matter I had so much at heart.

'A person of more ability, with my knowledge of facts, would have written better; but my ambition was not the same of an author. Hearing the cries of the miserable, I devoted my time to their relief. In order to procure it, I made it my business to collect materials, the authenticity of which could not be disputed. For the warmth of some expressions where my subject obliges me to complain, and for my eagerness to remove the several grievances, my only apology must be drawn from the deep distress of the sufferers, and the impressions the view of it excited in me—impressions too strong to be effaced by any length of time!

'What I have proposed throughout my work is liable, I am sensible, to some objections; and these will, doubtless, be heightened by the cavils of those whose interest it is to prevent the reformation of abuses on which their ease or emolument may depend. Yet I hope not to be entirely deserted in the conflict: and, if this publication shall have any effect in alleviating the distresses of poor debtors and other prisoners—in procuring for them cleanly and wholesome abodes; and thereby

exterminating the gaol-fever, which has so often spread abroad its dreadful contagion—in abolishing, or at least reducing, the oppressive fees of clerks of assize, and of the peace; and checking the impositions of gaolers, and the extortion of bailiffs—in introducing a habit of industry in our bridewells; and restraining the shocking debauchery and immorality which prevail in our gaols and other prisons—if any of these beneficial consequences shall accrue, the writer will be ready to indulge himself with the pleasing thought of not having lived without doing some good to his fellow-creatures; and will think himself abundantly repaid for all the pains he has taken, the time he has spent, and the hazards he has undergone.

‘ Nothing effectual will, however, I am persuaded, be done in reforming the state of our prisons, till a *thorough parliamentary inquiry* concerning them be set on foot, on which may be grounded one *comprehensive statute* for their *general regulation*. Should this be undertaken, I would cheerfully (relying still on the protection of that KIND HAND which has hitherto preserved me, and to which I desire to offer my most thankful acknowledgments!) devote my time to one more extensive foreign journey, in which the Prussian and Austrian territories, and the most considerable free cities of Germany would probably afford some new and useful lights on this important national concern.’

We shall now notice some passages which struck us in turning over the book; one, in particular, accounts for the *miseris succurrere* of Mr. Howard in the same manner as Dido accounted for her's.

‘ In 1756, says the author, a Lisbon packet (the Hanover) in which I went passenger, in order to make the tour of Portugal, was taken by a French privateer. Before we reached Brest, I suffered the extremity of thirst, not having for above forty hours one drop of water; nor hardly a morsel of food. In the castle at Brest, I lay six nights upon straw: and observing how cruelly my countrymen were used there, and at Morlaix, whither I was carried next; during the two months I was at Carhaix upon parole, I corresponded with the English prisoners at Brest, Morlaix, and Dinnan: at the last of those towns were several of our ship's crew, and my servant. I had sufficient evidence of their being treated with such barbarity, that many hundreds had perished; and that thirty-six were buried in a hole at Dinnan in one day. When I came to England, still on parole, I made known to the commissioners of sick and wounded seamen, the sundry particulars; which gained their attention, and thanks. Remonstrance was made to the French court: our sailors had redress: and those that

were

were in the three prisons mentioned above, were brought home in the first cartel-ships.—A lady from Ireland, who married in France, had bequeathed in trust with the magistrates of St. Malo's, sundry charities; one of which was a penny a day to every English prisoner of war in Dinnan. This was duly paid; and saved the lives of many brave and useful men. Perhaps what I suffered on this occasion, increased my sympathy with the unhappy people, whose case is the subject of this book.'

This is defeating Misfortune effectually, to turn her own weapons against herself.

That gaol delivery is in many towns and counties only annual, at Hull *triennial*, merits surely the attention of the legislature!

Clerks of assize, and clerks of the peace, are perhaps not justified in all their claims upon acquitted prisoners. See 14th Geo. III.

Of an additional hazard to those which we have already enumerated, the following note affords a striking account.

'When I went into Horsham gaol with the keeper, we saw a heap of stones and rubbish. The felons had been two or three days undermining the foundation of their room, and a general escape was intended that night. We were but just in time to prevent it; for it was almost night when we went in. Our lives were at their mercy: but (thank God) they did not attempt to murder us, and rush out.'

A short paragraph, with which we shall present our readers, written at Hamburgh, will raise their respect for the author, and not much perhaps of their pity for the ingenious mechanic whose fate it records.

—Nec lex est justior ulla,  
Quam necis artifices arte perire suâ.

'Among the various engines of torture, or the question, which I have seen in France and other places, the most excruciating is kept and used in a deep cellar of this prison. It ought to be buried ten thousand fathom deeper. It is said the inventor was the first who suffered by it: the last was a woman, not two years ago.'

Every Englishman does not know the *pleasing* method taken by the keeper of Ely gaol to secure his prisoners within these ten years.

'This was by chaining them down on their backs upon a floor, across which were several iron bars; with an iron collar with spikes, about their necks, and a heavy iron bar over their legs.

legs. An excellent magistrate, James Collier, esq. presented an account of the case, accompanied with a drawing, to the king; with which his majesty was much affected, and gave immediate orders for a proper inquiry and redress.

And this gaol is the property of the bishop, who is lord of the franchise of the isle of Ely.

Grievances may be redressed, when they are known; but, if none will take the trouble to point them out, who is to redress them? Mr. Howard and Mr. Collier have done their part; let parliament do theirs! It is a less laborious one.

Government should enquire a little about those who are imprisoned by Exchequer writs.—Some gentleman of the law would act humanely in taking up the cause of these numerous wretches. Such a step might lead him to eminence in his profession—would certainly lead him to happiness; if he have any feelings.

The insertion of the subsequent extract will, we hope, be of service in more respects than one.

'At Penzance is also a prison for the hundred and liberties of Penwith.—The property of lord Arundel. Two rooms in the keeper's stable yard; but distant from his house, and quite out of sight and hearing. The room for men is full eleven feet square, and six high: window eighteen inches square: no chimney. Earth floor; very damp. The door had not been opened for four weeks when I went in; and then the keeper began shoveling away the dirt.—There was only one debtor, who seemed to have been robust, but was grown pale by ten weeks close confinement, with little food, which he had from a brother, who is poor and has a family. He said, the dampness of the prison, with but little straw, had obliged him (he spoke with sorrow) to send for the bed on which some of his children lay. He had a wife and ten children, two of whom died since he came thither, and the rest were almost starving.—He has written me a letter since, by which I learn that his distress was not mitigated, and that he had a companion, miserable as himself.—No allowance. Keeper no salary: fees 8s. 4d. every action, no table.

'A year or two ago five prisoners, I was informed, grew desperate by what they suffered in this wretched prison, and broke out.'

One other extract will surprize many of our readers.

'In the old prison at Rothwell, I saw both times I was there, one William Carr a weaver: he had given a bad name to a woman who was said not to deserve a very good one: she cited him

him to the Ecclesiastical Court; and he was imprisoned 4th of May 1774. He had a wife and three children.—I will transcribe a line or two of the Warrant.—“For as much as the royal power ought not to be wanting to the holy church in its complaints—attach the said W. C.—until he shall have made satisfaction to the holy church as well for the contempt as for the injury by him done unto it.” He was discharged 26 July last by the Insolvent Act.\*

In our distributions of praise it would be culpable to omit the name of the only physician whom Mr. Howard found visiting prisoners, and visiting them assiduously, without fee or reward:—among the friends to his fellow-creatures, Dr. Rotheram of Newcastle must not be forgotten.

Nor must those be forgotten who are no longer within hearing of our praise. We say *no longer*; but are we certain that the ‘dull, cold ear of death’ is perfectly insensible to applause?—Our delicate readers must not be scandalized because we bestow our applause upon the memory of the keeper of a prison. Fame is unacquainted with our little earthly distinctions of country, sex, profession.—‘The first care, Mr. Howard justly observes, must be to find a *good man* for a gaoler; one that is honest, active, humane. Such, he adds, was Abel Dagge, formerly keeper of Bristol Newgate. I regretted his death, and revere his memory\*.’ And so will our readers, when they shall know that this is the very Dagge who has a particular claim upon immortality for his much more than *motherly* behaviour to the unfortunate Savage, the natural son of the most unnatural countess of Macclesfield. It was in the prison of this gaoler that poor Savage finished his miserable existence, after a confinement of about six months—but let it be remembered that the tenderness of the gaoler lengthened his existence, and rendered that part of it which Savage spent in prison the least miserable, perhaps, of his whole life.—Dr. Johnson, in his incomparable *Life of this sport of Fortune*, mentions the merit of Mr. Dagge in terms which, in our opinion, would well become the tombstone of that worthy man; for Bristol, surely! has more gratitude than to let him want a tombstone. ‘Virtue is undoubtedly, says the elegant and judicious biographer, most laudable in that state which makes it most difficult; therefore the humanity of a gaoler certainly deserves this public attestation; and the man whose heart has not been hardened by such an employment, may be justly proposed as a pattern of benevolence. If an inscription

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\* Dagge, ’tis true, is dead; but the humane Akerman is in perfect health.

were once engraven *to the honest toll-gatherer*, less honours ought not to be paid *to the tender gaoler.*

But we must take our leave of Mr. Howard's performance. — To say a single syllable of its utility, its patriotism, its humanity, were to suppose our readers deficient not only in feeling but in understanding. As to praise and thanks, Mr. Howard experiences both, from the miserable objects of his benevolence, in a manner much more affecting, than they can be bestowed by Reviewers.

One thing this gentleman must suffer us to observe, that his book would have been of more general utility, had it been printed in a smaller size, had it been cheaper. If the dignity of the British senate cannot bend from its height to peruse a dedication in duodecimo or octavo, the most useful parts of the publication might be printed so as to come within the purchase of a gaoler's, perhaps a prisoner's, purse. — Another kind of patriotism, among some people called by a harder name, circulated Dr. Price's pamphlet in a manner and at a price which would have been most praise-worthy, had the ends proposed by the circulation been altogether as commendable (*pace tantorum dicetur heroum!*), as the ends which the circulation of this performance might probably answer.

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*Thoughts in Prison: in five Parts. viz. The Imprisonment. The Retrospect. Public Punishment. The Trial. Futurity. By the rev. William Dodd, LL.D. To which are added, his last Prayer, written in the Night before his Death: and other Miscellaneous Pieces. 8vo. 3s. Dilly.*

THIS work, as the dates of the respective parts inform us, was begun by its unhappy author in his apartments in Newgate, on Sunday the 23d of February, the day subsequent to his trial and conviction; and was finished, amidst many necessary interruptions, in about two months.

A note, which is signed W. D. and prefixed to this publication, leaves us no room to doubt its authenticity. But without this attestation, the discerning reader will perceive, that it is evidently the production of the unhappy convict, to whom it is ascribed. The thoughts are the genuine effusions of the heart, corresponding with the dreadful situation of the writer.

A critical eye may discover many imperfections in the composition; but every person of candor and humanity will easily pardon all inaccuracies, when he reflects, that this long work, consisting of 230 pages, was composed under the bitter anguish of a disconsolate mind, the horrors of a prison, and the immediate

mediate apprehensions of an ignominious death. In *this view*, it is a surprising performance, unrivalled, perhaps, in the annals of literature.

At eight o'clock in the evening, after the prisoners were locked up in their respective apartments, the unhappy author thus begins his melancholy reflections.

' My friends are gone! Harsh on its sullen hinge  
Grates the dread door: the massy bolts respond  
Tremendous to the surly keeper's touch.  
The dire keys clang: with movement dull and slow  
While their behest the ponderous locks perform:  
And, fastened firm, the object of their care  
Is left to solitude,—to sorrow left!

' But wherefore fastened? Oh still stronger bonds  
Than bolts, or locks, or doors of molten brass,  
To solitude and sorrow would consign  
His anguish'd soul, and prison him, tho' free!  
For, whither should he fly, or where produce  
In open day, and to the golden sun,  
His hapless head! whence every laurel torn,  
On his bald brow sits grinning infamy;  
And all in sportive triumph twines around  
The keen, the stinging adders of disgrace!

' Yet what's disgrace with man? or all the stings  
Of pointed scorn? What the tumultuous voice  
Of erring multitudes? Or what the shafts  
Of keenest malice, levell'd from the bow  
Of human inquisition?—if the God  
Who knows the heart, looks with complacency down  
Upon the struggling victim; and beholds  
Repentance bursting from the earth-bent eye,  
And faith's red cross held closely to the breast!

' Oh Author of my being! of my bliss  
Beneficent Dispenser! wond'rous power,  
Whose eye, all-searching, thro' this dreary gloom  
Discerns the deepest secrets of the soul;  
Assist me!—With thy ray of light divine  
Illumine my dark thoughts; upraise my low;  
And give me Wisdom's guidance, while I strive  
Impartially to state the dread account,  
And call myself to trial!

The following passage is no unpoetical description of the destructive allurements of ambition, the deceitfulness of the world, and the author's frailties and follies.

' Plac'd thus, and shelter'd underneath a tree,  
Which seem'd like that in visions of the night  
To Babylon's haughty prince pourtray'd,  
Whose height reach'd heaven, and whose verdant boughs

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Extended wide their succour and their shade;  
 How did I trust, too confident! How dream  
 That Fortune's smiles were mine; and how, deceiv'd,  
 By gradual declension yield my trust,  
 My humble happy trust on Thee, my God!  
 How ill exchange'd for confidence in man,  
 In Chesterfields, in princes!—Wider scenes,  
 Alps still on Alps were open'd to my view;  
 And, as the circle in the flood enlarg'd,  
 Enlarg'd expences call. Fed to the full  
 With Flattery's light food, and the puff'd wind  
 Of promises delusive—"Onward still!  
 Press onward!" cried the world's alluring voice;  
 "The time of retribution is at hand:  
 See, the ripe vintage waits thee!" Fool, and blind,  
 Still credulous I heard, and still pursu'd  
 The airy meteor glittering thro' the mire,  
 Thro' brake and bog, till more and more ingulph'd  
 In the deceitful quag, floundering I lay.  
 Nor heard was then the world's alluring voice,  
 Or promises delusive; then not seen  
 The tree umbrageous, with its ample shade:  
 For me, alas, that tree had shade no more!  
 But, struggling in the gulph, my languid eye  
 Saw only round the barren rushy moor,  
 The flat, wide, dreary desert:—till a hope,  
 Dress'd by the tempter in an angel's form,  
 Presenting its fair hand,—imagin'd fair,  
 Though foul as murkiest hell,—to drag me forth,  
 Down to the center plung'd me, dark and dire  
 Of howling ruin;—bottomless abyss  
 Of desolating shame, and nameless woe!  
 'But, witness heav'n and earth, 'midst this brief stage,  
 This blasting period of my chequer'd life,  
 Tho' by the world's gay vanities allur'd,  
 I danc'd, too oft, alas! with the wild rout  
 Of thoughtless fellow-mortals, to the sound  
 Of Folly's tinkling bells; tho' oft, too oft  
 Those pastimes shar'd enervating, which ill  
 —Howe'er by some judg'd innocent,—become  
 Religion's sober character and garb:  
 Tho' oft, too oft, by weak compliance led,  
 External seemings, and the ruinous bait  
 Of smooth politeness, what my heart condemn'd  
 Unwise it practis'd;—never without pang!  
 Tho' too much influenc'd by the pleasing force  
 Of native generosity, uncurb'd  
 And unchastis'd (as Reason, Duty taught),  
 Prudent Oeconomy, in thy sober school  
 Of parsimonious lecture; useful lore,

And

And of prime moment to our worldly weal ;  
—Yes, witness heaven and earth, amidst this dream,  
This transient vision, ne'er so slept my soul,  
Or sacrific'd my hands at Folly's shrine,  
As to forget Religion's public toil,  
Study's improvement, or the pleading cause  
Of suffering Humanity!—Gracious God,  
How wonderful a compound, mixture strange,  
Incongruous, inconsistent, is frail man !

In almost every page of this work there is an appearance of the author's unfeigned contrition, piety, and benevolence. He speaks of his guilt with the deepest sensibility, of his prosecutors without acrimony, of his wife and friends with the warmest affection. He mentions his concern in several charitable institutions ; and we sincerely believe him, when he says :

‘ His bosom beat at Pity's gentlest touch  
From earliest infancy. His inmost soul  
Melted thro' life at Sorrow's plaintive tale.’

He speaks likewise of his literary labours, with a proper degree of modesty. On this occasion we may observe, in justice to his real merit, that he must have employed a very considerable part of his life in the most laborious, the most liberal, and the most useful pursuits : for his productions are voluminous. In all of them, even in this last, there are the marks of a warm imagination ; and this quality, rather than any depravity of heart, seems to have been the source of his eccentricities. It is indeed a dangerous ingredient in the human constitution. It leads men into irregularities ; it brings the heaviest task upon the vigilance of reason ; and to guide it with unerring rectitude, or invariable propriety, requires a degree of firmness, which does not always attend the higher gifts of the mind.

But we do not mean to offer an apology for the author's criminal conduct : we only express the sentiments, which have suggested themselves to us, on the perusal of these melancholy reflections, his *Thoughts in Prison*.

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*Thoughts on the Letter of Edmund Burke, Esq. to the Sheriffs of Bristol, on the Affairs of America. By the Earl of Abingdon.*  
8vo. 1s. Almon.

SINCE our noble author ‘ feels the weight of his undertaking, and wishes it in abler hands, and is not insensible to his own incapacity, and knows how much he stands in need of excuse ;’ we shall only observe, upon the intention with which this

this pamphlet is written, that, as we cannot doubt of its honesty, the earl of Abingdon wants no other praise.

His lordship's opinion of law and the constitution we shall insert, without any comment, as a bone for our legal readers.

‘ But now I shall be asked, what is this *constitution*, and what is this *law*? I answer, that by pointing out their relations, their differences too are marked. But this is not enough: definition is necessary, and therefore, as a definition of *the name* I would say, that *constitution* signified *compact*, and was the same with *public* or *political law*; and that *law*, as here meant, was the *municipal* or *civil law* of the state: but as a definition of *the thing*, perhaps *both* may best appear as derived the one from the other. I define *constitution* then to be, those *agreements* entered into, those *rights* determined upon, and those *forms* prescribed, by and between the members of any society in the first settlement of their union, and in the frame and mode of their government; and is the *genus* whereof the *municipal* or *civil law* of such established community is the *species*: the *former*, ascertaining the reciprocal duties, or several relations subsisting betwixt the *governors* and *governed*; the *latter*, maintaining the rights and adjusting the differences arising betwixt individuals, as parts of the same whole. And this I take to be the true distinction, and real difference between the *constitution* and the *law* of England. But this is matter of *theory* only. It is the *passive* state of government, and government must be *active*. *Practice* therefore is to be superadded to this *theory*; and hence the origin of *parliaments*. What then are *parliaments*? *Parliaments* make the *formal*, as *rights* do the *substantial*, part of the constitution; and are the deputies, the agents, or appointees of the people, entrusted by them with the powers of *legislation*, for the purpose of preserving (and not of destroying) the established rights of the constitution. But what are the established rights of the constitution? In detail, they are multifarious, and many: but reduced to their first principles, they are these, “*security of life, liberty, property, and freedom in trade.*” Such are the great outlines of the *English constitution*, the short history, or abstract of that *original compact*, which is the bond or cement of our civil union, and which forms, in particular, the relations that exist betwixt the *legislative power* of the state, and the *people*. But there is still another relation to be considered. The *legislative power* of the state must receive its force from an *executive power*. This *executive power* is lodged in the *crown*, from whence a relation arises betwixt the *crown* and *people*; and is called “the contract between king and people.” As *compact* then is that *agreement* of the people with the *legislative power*, or among themselves, concerning their *same rights*; so *contract* is that

that bargain of the people with the *executive power* concerning their *different* rights. But here it will be said, How is this known, and where is this to be found? I reply, As well in the reason of the things themselves, and our own experience, as in the letter and spirit of our charters: for instance, in Magna Charta, which is not only declaratory of the *original compact*, or fundamental rights of the people, but is *itself* that *solemn contract*, which was had between king and people, for the protection of those rights; and therefore, as such, proves *quod erat demonstrandum*.

To enter the lists with Mr. Burke, and to come off with honour, sometimes with victory, would do credit to a professed author, does not disgrace a nobleman.—Among our political writers, lord Abingdon is distinguished by something more than rank.

Of his lordship's sincerity in this publication, those only can doubt, who refuse their belief to the conclusion.

'In fine, these are my sentiments, and these my principles. They are the principles of the constitution; and under this persuasion whilst I have signed them with my name, I will, if necessary, as readily, *seal them with my blood*.'

## FOREIGN ARTICLES.

*Considérations Générales sur l'Etude et les Connoissances que demande la Composition des Ouvrages de Géographie. Par M. d'Anville, 8vo. Paris.*

BY his particular application for sixty years together, by his great collection of maps, and by his continual reading, M. d'Anville has been enabled to carry the science of geography, and the art of maps far beyond the limits where he had found them. After having published a great number of excellent maps, he proposes his reflexions to those who intend to devote themselves to the same studies; nor could they easily meet with a more skillful and more experienced guide.

The first geographical maps were drawn by Anaximander, the disciple of Thales, about 600 years before the Christian era. During the Armenian war under Nero, maps were laid down which extended in Iberia to the defiles of Caucasus. In order to promote the study of geography, maps were put up in public places; that of Italy, for instance, in the Temple of the Earth, *in æde telluris*, &c. Under Charlemagne, geography seems not to have been entirely neglected. The *Gesta Dei per Francos* contain maps of some eastern countries drawn during the Crusades: some others were drawn up after Marco Polo's Travels. About the middle of the fifteenth century, one Castaldo, a Piedmontese, applied himself to drawing of maps, which were engraved at Venice. But the first Atlas any way considerable, was Mercator's; who was succeeded by Ortelius, whom

whom the authors of maps might still consult with advantage. Others laid down marine charts. The study of geography has within a short time, greatly enlarged by an increased acquaintance with the north of Europe, with China, Tartary, the Indies, and, finally, with America. The most eminent French geographers were Sanfon, Guillaume de l'Isle, &c.

From these preliminary reflexions, Mr. d'Anville proceeds to some details concerning the accuracy necessary in the composition of maps; and then to what is termed projection, and to the consideration of itinerary measurements, &c.

For every student of geography, this is a very instructive, and for professed geographers a classical performance.

*De l'Etat de l'Agriculture chez les Romains depuis le Commencement de la République jusqu' au Siècle de Jules César relativement au Gouvernement, aux Mœurs, & au Commerce. Par M. Arcere. 8vo. Paris.*

THE Parisian Academy of Inscriptions and Belles Lettres had proposed the following questions for the prize of last year: 1. What was the state of agriculture among the Romans to the times of Julius Cæsar, with respect to government, to manners, and to trade? 2. What the mutual influence of agriculture and of these different objects on each other? 3. What were the relations by which they were connected? The present dissertation obtained the *accessit*.

The first care of the founder of Rome, after having distributed his subjects into tribes and curiæ, was to allot them fields. Every individual received a portion of two jugera. Numa encouraged agriculture. Under his successors the Romans were allured by plunder, and became more fond of war than of husbandry. Servius Tullius gave some new laws in favour of agriculture, and allotted a part of the demesnes of the state to the poor; an expedient which was afterwards often repeated. The Licinian law confined the possessions of private people to five hundred jugera of the ancient demesnes of the state, to one hundred head of horned cattle, and to five hundred head of small cattle. The rustic tribes were preferred to the town tribes: Citizens of some consequence resided in the country: the prætor came from his plough to town to administer justice. By this plain and frugal life provisions were in a manner multiplied. Agriculture gave the state a greater number of robust and warlike subjects; and, of course, victories and triumphs so glorious to the Roman name.

The Romans being thus, especially at first, husbandmen, and occasionally soldiers whenever called upon by their country, lived in great simplicity of manners. Their wealth consisted in the possession of a herd of cattle, and of a field somewhat extensive. This way of living influenced their manners, and was transmitted from the fathers to their families. Frugality passed from the country to the town. Their tables were very homely and plain; the chief business of their women was spinning. But after the defeat of the Tarentines and of Pyrrhus, the eyes of the Romans were dazzled by the rich spoils; wealth introduced pleasures; virtue gradually declined, and finally disappeared. The great revolution in morals affected all the branches of government, and its effects were felt by agriculture. The first conquests inspired the Romans with views of

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ambition and aggrandizement, and soldiers were less fond of agriculture. This aggrandizement was succeeded by luxury, and total corruption. The Romans thus enriched and pampered, resigned the administration of their fields to slaves or farmers. While the lands were cultivated by their owners, every loss caused by accidents or ignorance was soon repaired by redoubled efforts; but when they were abandoned to the negligence, the mismanagement, and underhand depredations of mercenaries, losses became irreparable. Agriculture was still more hurt by vanity and ostentation. The rage for immense villas, and magnificent country houses of pleasure became epidemical.

Commerce was never in high estimation among the Romans. Every branch of trade was prohibited to senators, as derogatory to their dignity. Before their extensive conquests, the Romans lived soberly and frugally, and cultivated their lands only for their own consumption. The people was, of course, poor, and agriculture and trade continued in a languid state. Till Cæsar's times the Romans neither knew how to encourage agriculture by commerce, nor to support commerce by agriculture.

Finni Johannæi, *Episcopi dioeceseos Skalholtinæ in Islandia, Historia ecclesiastica Islandiæ. Tome I. II. III. 4to. Copenhagen.*

THIS laborious and voluminous work, of 263 sheets, was, by bishop Finnur Joensen, undertaken at the desire of the general ecclesiastical inspectors, and printed at the king's expence. Though rather too voluminous, it is not destitute of merit; and its author appears to have kept clear of almost all the numerous prejudices of the northern antiquarians and historians. He has divided the whole work into six periods, of which the 1st ends at the abolition of Heathenism in 1056; the 2nd at the union of the Islandic commonwealth with the kingdom of Norway in 1264; the 3d at the conclusion of the fourteenth century, when Norway lost its independency; the 4th at the introduction of Lutheranism, in 1542; the 5th at the year 1630; and the 6th at 1740.

Every period since 1264, contains, first a concise relation of the lives of the kings, especially of their influence on Iceland, then of those of the royal governors; an account of the ecclesiastical constitution; of the schools, and the state of literature; memoirs of the learned; and, in modern times, of the rectors of the dioceses; and, finally, more minute details of the bishops of Skalholt and of Holum. In the first period we meet with an account of the state of Paganism. And before the epocha of the Reformation, the author employs a particular section concerning the archbishops of Drontheim.

The notes contain a variety of considerable and useful illustrations of antiquities, and of ecclesiastical and civil institutions; of literary anecdotes and other curiosities; and to every period is subjoined a number of Islandic originals, with their translation. The most remarkable of the men of learning, of whom we here find many anecdotes hitherto unknown, are: Are Frodi, the author of the *Islandiga Book*; Sæmund Frodi, editor of the older Edda, of which there are only 16 chapters yet extant; Snorro Sturlason, Sturlo Frodi, Oluf Hvítaskald, brother Eytein, a monk of the 14th century, (whose long hymn on the holy Mary is here in-

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serted at full length, together with two Latin translations, and takes up 48 pages;) Arngrim Jonæ; T. Torfæus; Arnas Magnæus; Bioern of Skardsfæa; and Brynjolf Svenson.

Before the introduction of Christianity, the art of writing appears to have been unknown in Iceland. During the 11th, 12th, and 13th centuries, that country had a number of men of learning, and, among the rest, an astronomer; but this dawn was soon overcast by the Sturlinga Tid, or the time of civil wars, from 1160 to 1260. Learning seems to have been imported partly by the first missionaries from England and Germany; and partly by the pilgrims and bishops, from Rome. During the 14th and 15th centuries, and part of the 16th, Iceland was, by the overgrown power of the clergy, and their fierceness and inclination for feuds and wars, replunged into such a state of ignorance and barbarism, that many priests, and even some bishops, could not even spell Latin; though their commercial interests taught them to speak German and English. This period seems to have produced very few annals, but a great number of Islandic poems and novels. The last bishop, Joen Arason, of Holum, employed, in 1528, one Joen Mathian, from Sweden, as interpreter of papal bulls; who established the first printing office, and with Gissur Einarson, (whom the last bishop of Skalholt had for the same purpose of translating bulls, sent to study in Germany,) laid the first foundation of Lutheranism in Iceland; a reformation which had almost occasioned the total extirpation of learning from that sequestered country; for the old catholic clergy then refused to give any farther instruction in the learned languages; the few Lutheran ministers were unable to procure students, since ecclesiastical preferments had, by the abolition of masses and other perquisites, become too poor and insignificant to induce parents to devote their sons to the church: and foreigners were, as yet, useless on account of their ignorance of the Islandic language.

In 1551, the king ordered some convents to be converted into seminaries, which he was afterwards induced to abolish. Two grammar schools were at length established in 1589, for twenty-four youths, to be supported at the expence of the two bishops. These schools, the two printing offices at Skalholt and Holum, and the regulations made in the university of Copenhagen, once more revived the genius of the Icelanders; though it seems to have never yet attained to any considerable eminence. From the catalogue of the books printed at Skalholt and Holum, most of the labours of the Icelandic writers appear to have hitherto consisted in translations of German theological and philological works. Most of their own writings treat of the same subjects; except some law tracts, and a few on historical and antiquarian subjects. The most numerous articles after those of divinity, are poems: on natural history they have hitherto produced but one, indifferent rhapsody; and on physic and philosophy not one single essay before 1740.

In our author's opinion, both Iceland and Groenland were, before the arrival of the Normans, inhabited by Irish Christians. The old Icelandic annals mention the names of one Aurlig, a disciple of St. Patrick, and Andur the Rich, a Dublin prince, with several others; and observe that at the invasion of Iceland by the Normans, their papas or priests, left the country, and that the descendants of the laymen turned heathens. The Norman Icelanders worshipped Thor and Freyr, and venerated fire as holy, but mixed many Christian tenets and customs in their religious notions. Thorolf Mostrarskegg built a temple in the year 880, and contrived to procure

ture it such a respect, as to raise by its means an annual capitation-tax on the whole syssel or district; its priest was by all the inhabitants of the district considered as their sole judge, and attended in arms to the national diets. Besides the *godars*, or priests, they had *gulldrames*, or magicians, operating by songs and incantations, *foelkunniger's* (much-knowing ones) another tribe of forcerers; and *vols*, or prophetesses.

Thorolf Kodranson brought, in 981, Frederick, a Saxon Christian bishop, into Iceland; and in 996, king Olav Trygvason sent Stefner Thorgilsson, and even his own chaplain Thangbrand, a Saxon, thither: but their pious and strenuous endeavours for converting the Icelanders proved unsuccessful, though the royal chaplain, a great boxing master, supplied the weakness of his arguments by the strength of his fist. Some wealthy Christian Icelanders, at length found means to bribe a Lagman of great authority, in the year 1000, to establish Christianity by law. Yet most of the Icelanders secretly continued their idolatry; ate horseflesh, and starved to death such of their new-born children as they did not like: these were then the three most essential characteristics of Paganism.

Several Icelanders avoided baptism from shame, as they were obliged to bare themselves in the presence of the congregation, and to wear, for some time, a white garment, the usual dress of children among them. The first bishopric in Iceland was founded at Skalholt in 1057; and the second in 1105, at Holum. The bishops were elected by the people, and were the most powerful members of the commonwealth, which but for them, would on account of the continual jealousies between the great, have lost its independency long before 1268, when it at length submitted to the king of Norway. The orders of the bishops were respected as divine commands, and considered as perpetual laws. They had, however, no jurisdiction, and were, like all the other inhabitants, subject to the national diets. In ecclesiastical matters they depended first on the archbishop of Bremen, till 1104; then on that of Lunden, till 1153; and to the time of the Reformation, on that of Drontheim. Bishop Thorlak was in 1193 beatified, but never canonized: for the place which his name obtained in 1705 in the Danish almanac, he owes to the friendship of the celebrated mathematician O. Roemer for an Icelandic gentleman, Arnas Magnæus, (whom Mr. Roemer meant to please by this encroachment on the papal prerogative) and is perhaps the only instance of a saint made by a mathematician.

[ To be continued. ]

## FOREIGN LITERARY INTELLIGENCE.

*Le Courier d' Henri IV.* 8vo. Paris.

A Book published in 1769, under the title of *Anecdotes Françaises*, relates, that a messenger dispatched by the league to Philip II. of Spain, was intercepted and carried before Henry IV. Among his dispatches a paper was found, in which the king of Spain was assured that he might safely trust to whatever the messenger himself should tell him. Henry instantly resolved on sending one of his own confidants with this letter of credit to Philip, in order to draw from himself the measures he intended to pursue concerning the affairs of France. This delicate and dangerous com-

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mission was given to La Varenne, who acquitted himself of it with the greatest success. He had no sooner received Philip's written answer, than he was told that the duplicate of the dispatches intercepted in France, had arrived, with the information of what had happened to the first messenger. He instantly sets out, avoids all the dangers of being stopped, reaches France, and enables the king to prevent the measures of his enemies, and to defeat their schemes.

This anecdote is the subject of the present laughable 'dramatical proverb,' to which an essay on the dramatico-proverbial art has been subjoined.

*Projet d'amener à Paris la Rivière d'Yvette, par feu Antoine Deparcieux. Nouv. Ed. Mise en Ordre et publiée par Ant. Deparcieux, petit neveu de l'Auteur suivie d'un Mémoire de M. Peronnet, sur les moyens de conduire à Paris une partie des Rivières de l'Yvette & de la Bievre, 4to. with cuts, Paris.*

This scheme employed its patriotic author during a great part of his life: it appears highly interesting, useful, and practicable: bids fair to be some time executed, and to immortalise the name of Mr. Deparcieux.

*Türkische Briefe des Prinzen von Montenegro: Turkish Letters by the Prince of Montenegro. 8vo. Berlin. (German.)*

This prince seems rather inconsistent with himself; and pretends by turns to be a Christian, and a Mahometan. His letters were originally published in numbers, in the Italian language, and are dated from Dresden, Potsdam, Paris, and Petersburg. They chiefly contain an idle, political chit-chat, not worth translating.

*J. Conrad Fueßlins Lebens Geschichte Andreas Bodenstein's, sonst Carlstadt genannt: or the Life of A. B. alias Carlstadt. 8vo. Frankfurt and Leipzig. (German.)*

The famous Carlstadt was at first Dr. Luther's assistant in reforming the church, and for a long time his confidant. They afterwards quarrelled on some tenets: and Carlstadt was moreover involved in a dispute with the university of Wittemberg: and by the elector of Saxony banished from his dominions, and reduced to turn peasant. With a more philosophical temper, this might, perhaps, have been the happiest period of his life. Being accused of having encouraged the insurrection and excesses of the peasants, he appealed to the testimony of his antagonist, Luther himself, who very generously took his part, and warmly asserted his innocence. After some ramblings he was at length, at the recommendation of the city of Strasburgh, appointed a minister and professor at Basel, where he lived and died in good repute.

His life and character appear to be here impartially and faithfully delineated.

*Les Arsacides, Tragédie par M. Peyraud de Beaußol. 8vo. Paris.*

According to the author, the intended representation of this tragedy was defeated by a faction. Whoever has resolution to peruse its six acts, will hardly regret its miscarriage.

*De Vita & Scriptis Longini. 4to. Leyden.*

A masterly dissertation on the life and writings of the celebrated Longinus, whom our author is inclined to think a native of Athens, born about the year 313 of the Christian æra. He professed philosophy in

in his native city; but chiefly distinguished himself by his critical works on Homer, and by his critical review of the classics, entitled, φιλολογοι: whose fragments are here collected, and by his Treatise of the Sublime.

*Plan d'Etudes à l'Usage des Colleges, par M. l'Abbé Rossignol.*  
8vo. Paris.

Containing a concise and sensible sketch of the author's philosophical lectures.

*Aux Manes de Louis XV. et des grandes Hommes qui ont vécu sous son Regne; ou Essai sur les Progrès des Arts & de l'Esprit humain sous le Regne de Louis XV. 2 vols. 8vo. Aux Deux Ponts.*

A learned survey of the remarkable events and transactions, and of the various improvements made under Lewis XV. written with impartial freedom, philosophy, and taste.

*Voyage Littéraire de la Grece, ou Lettres sur les Grecs anciens & modernes avec un Parallele de leurs Mœurs. Par M. Guys, &c. 2 vols. 8vo. Paris.*

A new edition, corrected, considerably improved, and enlarged by the addition of a journey from Sophia to Constantinople, of a tour through Italy, and several other pieces.

*Instruction sur l'Etablissement des Nitrières & sur la Fabrication du Salpêtre, publiée par Ordre du Roi, par les Regisseurs generaux des Poudres & des Salpêtres. 4to. Paris.*

The completest and most instructive work hitherto extant on the subject, approved by the Academy of Sciences, and illustrated with the necessary engravings.

## MONTHLY CATALOGUE.

## P O L I T I C A L.

*A Letter to the English Nation, on the present War with America, &c. 8vo. 1s. 6d. Corral.*

THE writer of this Letter reprobates the whole conduct of administration with respect to America, from the beginning of the dispute to the present time. A charge so indiscriminate must be considered by every candid reader as the effect of prejudice, and we shall therefore leave it to meet with that neglect which it deserves.

*An unconnected Whig's Address to the Public; upon the present Civil War, the State of public Affairs, and the real Cause of all the national Calamities. 8vo. 1s. 6d. Kearsley.*

After taking a retrospective view of the affairs of this nation from the accession of his present majesty, the author launches with patriotic ardor into the dispute with America; proposing no less than a total change of public measures, and of administration. These circumstances sufficiently evince the political bias of this pretendedly unconnected, but evidently interested writer.

*Considerations addressed to all Persons of Property in Great Britain, concerning the present Disposition of the Americans towards this Country.* 8vo. 6d. Owen.

The effusion of some vague, declamatory, puerile *quidnunc*, on the expediency of abandoning the prosecution of the war with America.

*Reflections on our present Critical Situation.* 8vo. 6d. Williams.

Similar to the preceding in execution, as well as in design.

*A Political Paradox.* 8vo. 6d. Almon.

Instead of a Paradox, the perusal of this pamphlet has furnished us with a palpable truth, which is, that a more frivolous effusion has hitherto not occurred amidst all the *Galimatias* of the times.

*The Letters of Valens.* 8vo. 2s. 6d. Almon.

Those Letters, which originally appeared in the London Evening Post, are now published with corrections, explanatory notes, and a preface by the author. They discover greater accuracy of composition, than justness of argument, and betray an unreasonable prejudice against the measures of administration.

*Acts of the Legislature of the Island of Tobago.* Folio. 7s. 6d. sewed. Durham.

It would be officious, as well as unnecessary, to examine the propriety of laws, with the local circumstances in support of which we are not particularly informed.

#### P O E T R Y.

*Infancy; or, the Management of Children. A didactic Poem. In three Books.* By Hugh Downman, M. D. 8vo. 2s. boards. Bell.

The subject of this poem is of a nature that requires judgment, as well as poetical talents, to treat of it with dignity and address. Both these qualifications are displayed by Dr. Downman, who has not only delivered the most salutary precepts for the management of infants, but enforced them by the strongest arguments. The diction is elegant, the versification harmonious, and a great variety in the turn of sentiment contributes to animate the whole. The following passage, on a subject of a general nature, is inserted as a specimen.

‘ O Habit! powerful ruler of Mankind,  
Great principle of action! reconcil’d  
By thee to every clime, the human race  
O’erspread this globe, around the frozen pole  
Scorn the stern brow of winter, nor beneath  
The equinoctial dread the ray intense  
Of scorching Phœbus; thou presid’st well-pleas’d  
O’er the innocuous vegetable meal  
Which on the banks of Ganges or of Ind  
Satiates the temperate Bramin. Thou can’st tame

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To wholesome nourishment the sanguine feast  
 Of th' ever-roving Scythian. To thy laws  
 We subjugate the willing neck, profess  
 Thy vassals; nor the mental faculties  
 Dost thou not sway; by thee inwrought in make  
 Of subtle politics the statesman plans  
 His fraudulent schemes unceasing. Thou sustain'st  
 The sage who labours for the public good  
 With patriot care, though oftentimes assail'd  
 By black ingratitude. The midnight lamp  
 Of meditation, trimm'd by thee, reveals  
 To th' philosophic eye Truth's awful face,  
 And all his toil is pleasure. Led by thee,  
 The bard retreats from Vice's noisy reign,  
 And in the secret grot with Fancy holds  
 Delicious converse, while her hand withdraws  
 The veil from memory's ideal store,  
 And all th' associated tribe of thought  
 Displays before his view. Still may I bend  
 Before thy shrine, O Habit, when thy rules  
 With nature's disagree not, neither then  
 May we unpunish'd break them, else in vain  
 Shalt thou attempt to fasten round my heart,  
 For know, that Reason and her sister form,  
 Fair Virtue, can untwist thy magic cords,  
 And to their will, though not annihilate,  
 Can all thy laws attemper and refine.'

To what we have already observed, at different times, in approbation of those parts of this production which were published separately, we shall only add, that a reader of taste will not hesitate to rank it among the few didactic poems in our language entitled to applause.

*Essay on the Contrarieties of public Virtue.* 4to. 1s. T. Davies.

The 'prentice sallies forth a perfect gentleman, with a pair of Artois buckles, and a long watch-chain—and we have not a minor poet, who is not almost ready to take the wall of the inimitable author of *Hudibras*, if he be but provided with a pair or two of double rhymes.

'Pulpit, drum ecclesiastic,  
 That's beat with fust instead of a stick'—

How often has this hackneyed distich been admired more for its rhyme than its wit!

'Stir too,—virtue,' 'turn ye—journey,' 'behaviour—paviour,' 'nice is—vices,' 'impression—lesson,' 'giddy on—meridian,' 'ask all—rascal'—It is to these, and to a few more such, that we probably owe this *Essay*.

There is, however, more merit in the idea of the *Essay*, than in the poetry or the rhyme of it.

*The Gamblers, a Poem: with Notes critical and explanatory.* 4to. 3s. Hooper.

*The Gamblers, a Poem: Canto II.* 4to. 1s. 6d. Hooper.

This author might, we think, have 'let slip the dogs' of satire on nobler game. The vermin, whom he has here hunted down, are, we fear, callous to the bite of satire. Many of them are certainly unable to read his poem; and those few who are able to read any thing beside the laws and chances of their profession, cannot understand it.

Both these cantos have merit. Their author appears to be a scholar as well as a poet. He who is desirous to see the torments and the mysteries of the *damned* laid open; and their various amusements painted by a masterly hand, with that success which generally follows indignation, will receive pleasure from the perusal of these publications.

*Fashion, Or a Trip to a Foreign C—t.* 4to. 1s. 6d. Baldwin.

Our readers will pity us, we are persuaded, when we assure them that, in this *Trip*, the subsequent lines are perhaps by far the best.

' Here paused the courtier, who left his oration,  
And me quite alone to my own observation.  
Now fix'd were my eyes, nor for long could I tell,  
That these very same eyes were fix'd on a belle;  
'Till hoisting her pinions, and steering about,  
The truest conviction succeeded my doubt.  
As florid as e'er fat old mother Red-cap,  
Upon a poor sign-post, drinking her heel-tap.  
Thus stood the young damsel, with paint all bedoizon'd;  
With paint that well mixed old Satan had poison'd,  
Her neck all bedaubed with fairest of plaister,  
Deceitfully shone, and appear'd alabaster.  
Hang down all your heads, oh ye lilies of vale!  
Tho' pale y're by nature, with envy turn pale:  
Dame Nature, 'tis true, you has fashion'd most fair,  
But nature with art could yet never compare.  
Such a sight was ne'er heard of, or before seen,  
From Cæsar's invasion, to William's dear queen.'

We are told this is a poem; but, for what earthly reason the poor thing is called by such a name, we cannot guess.—Future times will never, we hope, imagine that it was the *fashion* to scribble such poems.

*The Inamorato: address'd to the Author of the Electrical Eel, by a Lady.* 4to. 1s. 6d. Bew.

A declaration of Platonic friendship from a lady to the author of the *Electrical Eel*.—If this lady's person have no more charms than her (we know not how to call it) poetry, the electrical swain has our congratulations. E'en, as she either sings or says,

———— 'let

— 'let Platonic friendship meet,  
Their fancies high regale  
With essence pure, divinely sweet,  
And mutual bliss inhale.'

We envy his happiness almost as little as we understand her rhymes.

*An Elegy on the lamented Death of the Electrical Eel, or Gymnotus Electricus. With the Lapidary Inscription, as placed on a superb Erection, at the Expence of the Countess of H—, and Chevalier-Madame. D'Eon de Beaumont. By Lucretia Lovejoy, Sister to Mr. Adam Strong, Author of the Electrical Eel. 4to. 1s. 6d. Fielding and Walker.*

Adam Strong, esq. naturalist, has no occasion to blush for the abilities, whatever he ought to do for the modesty, of his sister, Mrs. Lucretia Lovejoy.

The author, however, whether gentleman or lady, who writes with the loose pen of indecency, should remember that such performances can please those only who prefer immodesty, perhaps immorality, before their happier contraries.

To say that a performance of this kind has its merit, is the severest censure; is only to say that he, who has gained some little honour under the banners of vice, might have fought successfully on the side of virtue.

*The Torpedo, a Poem to the Electrical Eel. 4to. 1s. 6d.*

We shall avoid the examination of this allegorical rhapsody, for the same reason that we declined entering upon that of the Electrical Eel about six months ago. We would, however, recommend to the author's attention the following line of Horace, with the view of diverting his ingenuity into some other channel:

*Nec lusisse pudet, sed non incidere ludum.*

*A Tear of Gratitude, to the Memory of the unfortunate Dr. Dodd. 4to. 6d. Newbery.*

Next to the lamentation of Sincerity, that of Gratitude is the most respectable, and we shall therefore never condemn the elegy which flows from this source.

#### D R A M A T I C.

*All the World's a Stage. A Farce in Two Acts, as performed at the Theatre Royal in Drury-lane. 8vo. 1s. Wilkie.*

This little piece discovers a theatrical genius, happily turned for exhibiting the ludicrous, both in characters and incidents.

#### M E D I C A L.

*A Letter to the Master, Wardens, and Court of Assistants, of the Corporation of Surgeons, on their permitting Aliens, Apothecaries, and Quacks, to encroach upon the Province of Surgeons, Members of the Corporation. 8vo. 1s. Lowndes.*

The author of this Letter exposes the hardships sustained by qualified surgeons, through the interference in practice of those who

who are not members of the corporation ; and he suggests some candid propositions towards the removing of the grievance.

*An Essay on the Theory and Cure of the Venereal Gonorrhœa, and the Diseases which happen in Consequence of that Disorder.* By John Andrée, Surgeon to the Magdalen Hospital. 8vo. 1s. Blyth.

In this Essay the author examines the several theories that have been suggested respecting the venereal gonorrhœa, and endeavours to elucidate the proximate cause of the disease both by dissection and argument; treating likewise in the same judicious manner, of the method of cure. The pamphlet discovers an attentive regard to facts, and contains many useful observations.

*Every Farmer his own Cattle Doctor.* By John Swaine. 12mo. 2s. Richardson and Urquhart.

A compilation which we doubt not may prove useful both to the farmer and grazier.

### D I V I N I T Y.

*The Ingratitude of Infidelity: proveable from the Humiliation and Exaltation of Jesus Christ, being the most beneficial Appointments to Mankind, that are within the known Plan of God's moral Government. Addressed to Modern-Deists, Jews, Papists, and other Unbelievers.* By Caleb Fleming, D. D. 8vo. 1s. Johnson.

The first part of this tract is a series of remarks on 1 John iii. 16. Some of the points, which the author endeavours to prove and illustrate, are, that representing Jesus Christ as the eternal God, is a daring impiety; that his laying down his life, determines him to be truly and properly man; that he did not die in our stead; that he could neither have our iniquities imputed to him, nor be liable to the punishment of sin; that his laying down his life for us, does not imply an atoning sacrifice, calculated to appease the holy God, or to make him more propitious, but to demonstrate, that he is, in his own nature, and in all his measures with mankind, propitious; that there could have been no efficacy in the death of Christ, if he had not risen again, 1 Cor. xv. 17; that his obedience cannot make the least satisfaction for our want of obedience; that as the Christian is capable of resembling his Lord, even in his death, by laying down his life for the brethren, it is evident, that what is called the orthodox opinion of the death of Christ cannot be just nor tenable.

The second part is an explanation of Col. i. 15—19. The inferences he draws from this passage are, that no rational idea can be formed of our Lord's exaltation, unless we consider it as having an immediate reference to the gospel kingdom; that the creation ascribed to Christ, cannot mean the bringing of any new creature into being (for God created the world, without any instruments, he spake and it was done) but a change

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in the spirits and morals of men by the gospel; that to suppose him to have been the creator of all things, and then to imagine, that he was exalted or raised above them, implies a very gross absurdity; that there is an amazing stupidity in supposing, that an eternal being of infinite wisdom, almighty power, and an immensity of presence, can be either abased or exalted, that God can be both sovereign and subject, passively obedient to and rewarded by himself, the first-born of every creature, the image of himself, the first-born from the dead, and the beginning or the chief of his own creation;—that the distinguished honours conferred on the man Christ Jesus had, for their obvious reason and ground, his matchless piety and obedience; that we should reverence him, as the great medium or minister of all divine communications of grace and mercy; that the exaltation of Christ absolutely forbids all creature worship, &c.

Dr. Fleming's literary abilities are so well known, that it would be unnecessary for us to say any thing on this head.

*The Evangelical History of our Lord and Saviour Jesus Christ. With Notes, and an Appendix. By Thomas Brown. 2 vols. 8vo. 6s. sewed. Buckland.*

In the compilation of this History the author seems to have taken the idea of his plan for Garthwaite's Harmony, or the Life of Christ, which is commonly ascribed to Mr. Locke, and is an improvement of that work. He has divided his text, in the same manner, into short sections; and in the margin noted the evangelist, chapter, and verse, from which the history is transcribed. But in passages, where the order of time is not ascertained by the sacred writers, he has followed his own judgment and opinion.

The notes are collected from a great variety of preceding commentators, and discover extensive reading, and a laborious application to the study of the scriptures. But they are mixed with a variety of observations, which the classical reader will probably despise. For example, the author has filled near two pages with the story of a pious woman, which, he says, he can relate with *certainly* . . . 'One morning as she was sitting alone in her chamber, at her needle-work, at ten o'clock, suddenly she heard music playing over her head, which ravished all her senses to the highest degree, so that she dropt her work and sat motionless. The music lasted about ten minutes, as near as she could guess, and suddenly ceased. She related this at night to her husband, in confidence not to divulge it. About four months after, she heard most exactly the very same again, at the same hour, (ten o'clock in the morning) sitting as before, (then in her own chamber, at her own house); which, as before, she told her husband; but could give no description of it, nor make any comparison; only that it as far excelled Handell's Messiah, (which she had heard when himself performed, with other the best hands in Europe) as that *oratorio*, so admirably performed, surpassed a blind fiddler in the streets.'—

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About two months afterwards, when she lay on her death-bed, 'she stretched out her arms, clasped her hands, and said, O now I shall hear more of that heavenly music! and instantly sunk down on her pillow, and died soon after, at twenty-four years of age.'

As we have met with many narratives of this kind in the memoirs of pious women, we could wish to see a dissertation on the subject by some curious naturalist, who might enable us to form some judgement of this phænomenon, whether it is really occasioned by a band of heavenly minstrels, by a singing in the head, the ringing of an empty brain, or the music of the spheres.

### CONTROVERSY.

*A Letter to Soame Jenyns, Esq. occasioned by an Assertion contained in his View of the Internal Evidence of the Christian Religion. Small 8vo. 1s. 6d. Davies.*

This writer censures Mr. Jenyns for acknowledging, that Christianity is now altered, corrupted, and defaced. He considers this as an injurious concession, not founded in truth, and therefore endeavours to prove, from a great number of prophecies, promises, and declarations, in the Old and New Testament, that the Holy Spirit will always protect the church, and never suffer Christianity to fall into errors and corruptions.

Most of those passages, which the author has produced, especially from the Jewish prophets, are misapplied; and might be alledged to prove the perpetuity of Judaism, with as much force and propriety, as they are here introduced to demonstrate the incorruptibility of the Christian church.

*Remarks on the ancient and present State of the Congregational Churches of Norfolk and Suffolk. With some Strictures on the Account given of Churches of this Denomination in general, in the Ecclesiastical History of the celebrated Mosheim. 8vo. 1s. 6d. Buckland.*

The real plan, on which these churches appear now to proceed, are the heads of agreement, drawn up and assented to in 1691, by the London ministers, who had been distinguished by the different denominations of Presbyterian and Congregational; and who were from thenceforward, it should seem, to be called the United Brethren. An entire coalition did not however take place. Other matters were soon the occasion of differences among them; and presbyterian and congregational are now, among many, used to express some doctrinal differences, which divide dissenting ministers, to which differences those terms were not originally applied; nor do they properly express them. They only signify difference of sentiment, with respect to church government.

They who are commonly called *presbyterians* in the present generation seem, he says, to be distinguished from other dissenters by the term *presbyterian*, merely because they are in general

general the successors of those of the middle of the last century, who were for adopting the church government of Scotland. The distinguishing point, from which the *congregationalists* receive their denomination, is, that every congregation is to be governed by itself, without depending on assemblies of elders, collected from a number of single congregations, any otherwise than for counsel and advice.

This writer has printed the above-mentioned heads of agreement at the end of his pamphlet, and pointed out their propriety, as they stand distinguished from some of the arrangements of the old congregationalists, and from some modern refinements.

The alterations, which have been gradually introduced into the doctrine and discipline of religious sects, while the original denominations are continued, ought to be particularly noted by ecclesiastical writers; otherwise their accounts of different parties must be imperfect and erroneous. In this view, the pamphlet now before us must be useful to those readers, who wish to form a proper notion of the societies, which are the particular objects of the author's enquiry.

*Remarks on Bishop Hurd's Charge, delivered to the Clergy of the Diocese of Lichfield and Coventry, at the Bishop's primary Visitation in 1775 and 1776. And printed at their Request. In a Letter to his Lordship.* 8vo. 1s. Johnson.

This letter consists of remarks on the arguments, which the bishop of Lichfield and Coventry has advanced in his charge to the clergy in his diocese, in favour of church authority, and human systems of religious faith and doctrines.

It is intimated by his lordship, that it is the duty of the clergy to preach Jesus Christ and his gospel. This writer replies: 'What shall we say to the preaching of certain dogmata, about which both great and good men are found to differ very widely from each other; about which no two men may be agreed, and on which probably the scriptures may be designedly obscure, or doubtful, or altogether silent? . . . Shall we hesitate, whether we shall take up with the figments of human device, in preference to the infallible word of God, or call that gospel, which is no gospel?' &c.

His lordship says, 'Schism is always an evil, and may be a crime.' The author of the letter answers:—'A wilful dissent or division from extraneous causes, without conviction, seconded by a zeal, not according to knowledge, is, in a few words, my notion of schism, and such I believe to be the meaning of the scriptures. Under this definition, schism not only may, but must be a crime. But every dissent from any, or all modes of faith, from conviction that they are unscriptural, is surely highly commendable and praise-worthy in christians.'

The author proceeds to examine his lordship's notions concerning public utility, the peace of the church, the hardship of subscribing, the defects of the liturgy, and other points of this kind.

This

This letter, in style and sentiment, bears a great resemblance to some of the publications of Dr. Dawson; but we have not the least authority to affirm, that it is the production of that learned writer.

### MISCELLANEOUS.

*Anecdotes of the Emperor Joseph II. during his Residence in France, upon a Visit to his Sister the present Queen of France. Translated from the French of the Chevalier Coudray. Small 8vo. 1s. 6d. Murray.*

The translator, in an advertisement prefixed to this work, informs us that it was expected with eagerness, and received with pleasure, by people of the first rank in Paris. 'What rendered these anecdotes,' says he, 'particularly interesting to the inhabitants of that metropolis, was their acquaintance with the character of the great personage to whom they relate; nor were they ignorant of the integrity and honour of the Chevalier de Coudray who undertook to be his historian. He was at the utmost pains to find out the truth; and there are perhaps few accounts of princes, written during their own life time, as much to be depended upon as that of the present emperor.' The truth of these observations appears from the anecdotes themselves, which are translated with spirit, and which exhibit the true character of this humane and beneficent prince — The chevalier de Coudray also takes notice of the compliments paid the emperor, by the French poets, during his residence among them — As a specimen of the performance, we shall insert an ode, entitled 'The Eagle seeking Jupiter.'

'King of birds! whom dost thou seek? King of birds! why art thou uneasy and afflicted? Where goes the faithful minister of Jupiter? Where then does he go? Why, with an uncertain flight, does he float over the kingdom of lilies, where we have never before beheld him? Art thou banished from Olympus, thy ordinary abode? I see no longer in thy talons the sparkling thunderbolt; thy wings which formerly cleaved the clouds, now humbly graze the ground; thy eye which used to fix the dazzling disk of the sun, is now melancholy and dejected. King of birds! whom dost thou seek? King of birds! why art thou uneasy and afflicted?

'I seek Jupiter, and Jupiter eludes my search; concealing his divinity, he has directed his steps towards these climates, and, under the figure of a mortal, visits the happy empire of lilies, which a young queen, beauteous as the rose, embellishes with her charms—I seek Jupiter, and Jupiter eludes my search.

'King of birds! be consoled; I have discovered thy master in spite of the veil which conceals him. A stranger has appeared amongst us, without pomp or attendance; his appearance announces nothing more than mortal; his dress is simple; his chariot is modest; his table is frugal; he hides himself from the admiration and applauses of the people, but he has the beneficence and majesty of a god—Yes—He is a god.—King of birds!

be

be consoled, I have discovered thy master in spite of the veil which conceals him.

‘ I have seen him view our battalions with attentive eyes, and observe with pleasure our harmless battles ; I believed him to be Mars ; I have seen him seated in the midst of our muses, and listening with delight to their harmonious concerts ; I believed him to be Apollo.—I was deceived ; it is Jupiter himself ; Mars loves not the muses ; Apollo delights not in battle—King of birds ! be consoled, in spite of the veil which conceals him, I have discovered thy master.’

*A modern System of Natural History. Containing accurate Descriptions, and faithful Histories of Animals, Vegetables, and Minerals. Illustrated with Copper-plates, accurately drawn from Nature. By the rev. Samuel Ward. 12 vols. small 12mo. 1l. 4s. Newbery, the Corner of St. Paul's Church-yard.*

This little work makes its appearance with peculiar propriety, at a time when the study of natural history is so much the object of general attention, and when the pens of several distinguished foreigners have been lately employed in enumerating the productions of various countries. Mr. Ward, in the prosecution of his plan has, for the most part, adopted the arrangement of the learned Mr. Ray ; but where later discoveries have illustrated the labours of that great naturalist, or shewn his deficiencies, the compiler of the present compendium has judiciously followed the methods of Mr. Pennant, and of Mons. Brisson, whose abilities as a systematic writer, though not sufficiently known in this country, have produced him the highest reputation as a natural historian upon the continent.

The *four first* volumes of this laudable attempt to facilitate a knowledge of the animal, vegetable, and mineral world, contain a description of quadrupedes. In the *fifth, sixth, seventh, and eighth* volumes is described the ornithology, or history of birds. The account of fishes engrosses the *ninth, tenth, and eleventh* volumes ; and the *twelfth* contains a concise explanation of the properties of earths, waters, minerals, and vegetables. This compilation, upon the whole, is executed with judgement and industry. The plates are numerous, and well engraved ; and the work is not only calculated for the improvement of younger minds, but may, from its portable size, and moderate price, be perused with advantage by such readers, as have neither leisure to consult, or ability to purchase, larger or more extensive volumes.

*The History of Edward Prince of Wales, commonly termed the Black Prince. 8vo. 5s. Bew.*

An anonymous production, written rather in the manner of a novel, than of genuine history, and not more conspicuous for the apparent neglect of enquiry, than defective in elegance of style.

*The*

*The Life of Robert Lord Clive, Baron Plassey. By Charles Caraccioli. 4 vols. 8vo. 1l. 2s. Bell.*

An invidious production, calculated to traduce the memory of lord Clive, by allegations inconsistent with probability, and assertions no less unauthenticated, than apparently repugnant to truth.

*A brief Description of the Cities of London and Westminster, &c. To which are added some proper Cautions to the Merchants, Tradesmen, &c. By Sir John Fielding. 12mo. 3s. Wilkie.*

An artifice to introduce to the public a supposititious pamphlet under the name of sir John Fielding, by accompanying it with his *Cautions*.

*A Letter to Mess. Fletcher and Peach, on their Negociation with Dr. Dodd; which has unhappily deprived Society of a valuable Member; and a useful Minister of the Gospel. 4to. 1s. Kearsley.*

The frivolous sentiments of an injudicious, inconsistent, and puerile apologist, whose professed admiration of the abilities of the unfortunate Dr. Dodd, affords sufficient evidence of the weakness at least of his own discernment.

*An Inquiry into Facts, and Observations thereon. Humbly submitted to the Candid Examiner into the Principles of a Bill intended to be offered to Parliament, for the Preservation of the Great Level of the Fens, and the Navigation through the same, by a Tax on the Lands, and a Toll on the Navigation. 8vo. 1s. Owen.*

This Inquiry relates to the principles of a bill intended to be brought into parliament, for the preservation of the great level of the fens, and the navigation through them. The author appears to be well informed with respect to the subject, of which he delivers a clear account.

*A Treatise on the Charade. Translated from the French. 4to. 1s. Davies.*

The subject of this Treatise is a frivolous species of writing, lately imported from France, and which we hope, from the general good sense of the British nation, will never be established amongst us.

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ERRATUM: in the Review for July, p. 68. line 23. for *secund* read *secandi*.

